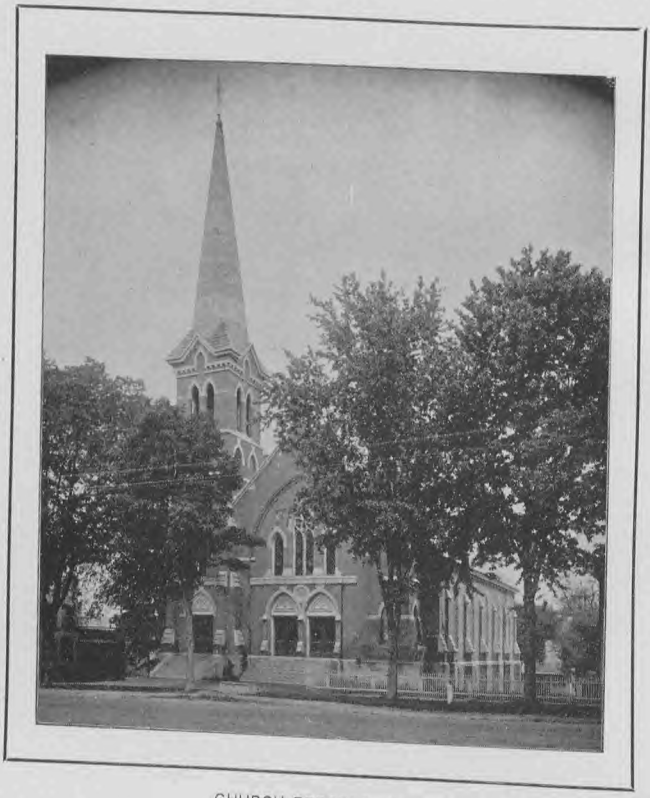
Presented to the

Syracuse Central Library

by

Centennial Committee



CHURCH ERECTED 1872.

BUILDING COMMITTE.

O. D. BLANCHARD.
LEVI SNELL.
JAMES BOYD.
J. HENRY SMITH.
N. R. CHAPMAN.
GEORGE ADCOOK.
HIRAM EATON

REV. ALLEN BREED,
Second Pastor, Son of First Pastor.

CENTENNIAL

OF THE

BAPTIST CHURCH

FAYETTEVILLE, N. Y.,

SEPTEMBER 12TH TO 15TH.

1797 1897

REV. HENRY B. WILLIAMS, PASTOR.

CENTENNIAL COMMITTEE.

REV. J. BYINGTON SMITH, D. D.

HENRY J. KNAPP. PLATT H. SMITH.

ARTHUR M. COON. J. HENRY SMITH.

SYRACUSE, N. Y:
MOSER, LYON & CO., PRINTERS.
1897.

SYRACUSE CENTRAL LIBRARY

861

PREFACE.

THIS volume has been prepared under the direction of the Centennial Committee, with the desire that the members of the church might possess it as a souvenir, and that the history might be preserved in permanent form, and that it might prove an inspiration to children, and children's children for all time to come. The committee hereby express their hearty thanks to the speakers who have addressed us; the members of the choir and others who have furnished us, at all our services, with excellent and inspiring music; the ladies who have been dilligent and self sacrificing in their aid in various ways; the Y. P. S C. E. who made the church to bloom like a garden of flowers; to Mr. Isaac Tyler who for nine years has been the efficient sexton of the church, for his consideration of the convenience and comfort of those present at the services, and to all who have contributed in any way to make this centennial observance the grand success which it has proved.

COMMITTEE.

CENTENNIAL HYMN.

BY REV. J. BYINGTON SMITH, D. D.

God of the hundred years
With all its hopes and fears,
    We give Thee praise,
That Thou didst blessings send,
And on our way attend
Vouchsafe Thine aid to lend,
    Through all these days.

A hundred years have sped,
Through which Thy hand has led
    Unto this day,
Thy throne we have addressed,
Our sins to Thee confessed,
Been by Thy presence blessed
    In all the way.

We praise Thee with our voice,
And in our hearts rejoice
    That Thou art king;
We bless the Saviour's reign
To cause of truth maintain,
And soul life to regain,
    To ransomed bring.

All times are in Thy hand,
Events at Thy command,
    And Thou wilt guide
'Til centuries are o'er,
And time is lost in yore,
And we forevermore
    With Thee abide.

TUNE—America.

CONTENTS.

	PAGE.
Preface	3
Centennial Hymn	4
General Programme	7
Address of Welcome	9
Sermon	12
History—	
(1). History of the Church	24
(2). Woman's Work	34
3. History of the Sunday School	43
4. Young People's Work	50
Addresses—	
1. Sunday School	54
2. Young People	58
3. General	62
Poem	70
Ordination Services	74
Letters and Visitors	76
List of officers of the church	78
List of officers and teachers of the Sunday school	78
List of officers of church societies	79
List of officers and members of Christian Endeavor societies	80
List of members of the church	82

ILLUSTRATIONS.

	PAGE
Church	Frontis
Rev. Allen Breed	Opposite frontis
Rev. Henry B. Williams	9
Rev. J. Byington Smith, D. D	12
J. Henry Smith, Dr. C. S. Hickson,	
Ira L. Blanchard, Arthur M. Coon,	24
Rev. J. W. Taggart, D. D.,	28
Rev. John Smitzer	32
Rev. Frank L. Knapp, Mrs. M. B. Ingalls,	
Miss Ella F. Chapman, Mrs. Lucy C. Tremain,	34
Rev. Lyman Wright, D. D	36
Rev. J B Vrooman	40
Linneus P. Noble, O. D. Blanchard,	
Platt H. Smith, Henry J. Knapp,	43
Rev. Chas. N. Pattengill	46
Rev. A. C. Lyon	50
Rev. H. C. Woods, D. D	54
Rev. W. H. Hawley	56
Hervey Edwards, William Fillmore	
Sandford B. Palmer, William L. Knapp,	62
Ambrose Smith, Porter Tremain,	
Levi Snell Byron Palmer,	66
Rev I. K. Brownson, Rev. Wm P Decker,	
N. R. Chapman, Esq., T. B. Robinson,	70
E. S. Smith, Parker S. Carr,	
E. W. Moffett, J. W. Tillotson,	78

PROGRAMME.

SUNDAY, SEPTEMBER 12TH.

10:30 A. M.—Organ Voluntary.

Doxology—Invocation, the Pastor, Rev. Henry B. Williams.
Hymn (Baptist Praise Book), 139—
"Give thanks to God; He reigns above."
Scripture Reading—Psalm 145, Rev. W. E. Brown.
Prayer—Rev. C. P. Osborne.
Hymn 172—"O God, our help in ages past."
Sermon—Rev. J. Byington Smith, D. D.
Quartette—"Gently lead us."
Address of Welcome—The Pastor, Rev. Henry B. Williams.
Hymn 1259—"Ebenezer! God is with us."
Benediction—Rev. J. Byington Smith, D. D.

12:00 M.—Sunday School.

7:30 P. M.—Sunday School Service.

Organ Voluntary.
Hymn 863—"I love to tell the story."
Scripture Reading—Psalm 119; 1-16, Rev. J. H. Benedict.
Prayer—The Pastor.
Quartette—"Abide with me."
History of the School—Miss Abby L. Andross.
Singing by the School.
Address by Rev. E. M. Barber, of Fayetteville.
Address by Mr. A. R. Merrell, Seperintendent Presbyterian School.
Address by Mr. DeL. Bartlett, Superintendent Episcopal School.
Address by Rev. W. E Brown, Methodist School.
Singing by the School.
Address by Rev. W. H. Hawley, of Fayetteville.
Hymn 1155—"What glory gulds the sacred page."
Benedition—The Pastor

MONDAY, SEPTEMBER 13TH.

2:00 P. M.—Historical Service.

Hymn 832—"I love Thy kingdom Lord."
Scripture Reading—Psalm 118, Rev. C. P. Osborne.

Prayer—Rev. W. P. Decker.
Solo—Miss Lovern H. Babcock.
History of the Church—Deacon J. Henry Smith.
Centennial Hymn.
Woman's Work in the Church—Miss H. Beatrice Palmer.
Poem—Rev. I. K. Brownson.
Hymn 779—"Blest be the tie that binds."
Benediction—The Pastor.

7:30 P. M —Young People's Service
Organ Voluntary.
Hymn—"Oh, render thanks to God above."
Scripture Reading—Proverbs 4.
Prayer—Rev. J. H. Benedict.
Hymn 585—"By cool Siloam's shady rill."
Young People's Work—Mrs P. S. Carr.
Address by Rev. W. P. Decker, of Fabius.
Address by Levi S. Chapman, Esq., of Syracuse.
Duette—"I saw a golden sunbeam fall."
Address by Rev. D. Kendall Smith, of Deposit.
Hymn 1272—"Jesus Saviour pilot me."
Benediction—Rev J. Byington Smith, D. D.

TUESDAY, SEPTEMBER 14TH.

10:30 A. M.—Meeting of Ordination Council.

2:00 P. M —General Service.
Hymn 843—"See from Zion's sacred mountain.
Scripture Reading—Romans 12, Rev. R. H. Gillespie.
Prayer—Rev. Harry Pethic.
Hymn 815—"Glorious things of thee are spoken."
Address by Rev. H. P. Klyver, of Baldwinsville.
Address by Rev. C. P. Osborne, of Fayetteville.
Solo—Mrs. W. E. Burhans, "Home so blest."
Address by Rev. J. H. Benedict, of Manlius.
Address by Rev. W. E. Brown, of Fayetteville.
Ladies' Quartette—Selection.
Address by Rev. E. Richmond, of Camillus.
Address by Rev. M. J. Winchester, of Elbridge.
Hymn 486—"In the cross of Christ I glory."
Benediction—Rev. J. Byington Smith, D. D.
7:30 P. M.—Ordination Service.

WEDNESDAY, SEPTEMBER 15TH.

7:30 P. M.—
Letters, Reminiscences and General Church and Society Re-union.

REV. HENRY B. WILLIAMS,
Pastor.

ADDRESS OF WELCOME.

BY REV. HENRY B. WILLIAMS, PASTOR.

AS the pastor of this church and as the representative of this people, it gives me great joy and genuine pleasure to welcome you to our church home and to these centennial exercises, and to extend to you our cordial christian greeting in the name of the First Baptist Church in Fayetteville and in the name of our Lord Jesus Christ the great head of the church.

We welcome you to all the exercises and festivities of the week and hope for you all a season of refreshing, of good cheer, of encouragement and of Christian fellowship, "like to that above," that shall bear fruit in your lives and in all the churches to which you are allied

We want you to feel at home; to feel that you are with brothers and sisters; to feel that we are all one in Christ Jesus our Lord—the many fruitful branches of which He is the vine—that our prosperity is your prosperity, our rejoicing your rejoicing, our success your success. Let us learn anew, to day, the lesson of Christian fellowship expressed in Paul's words: "Rejoice with them that do rejoice, and weep with them that weep."

A century ago—a full round hundred years—a few children of God planted in this soil a little tree; it was an offshoot of the "Tree of Life;" it was loved by them and nourished by them and with the divine blessing and through His grace it grew and flourished, withstanding all blasts of opposition and the ravages of time until to-day its influence is felt throughout the whole world and the nations of the earth have come to eat of the fruit of its branches.

Its history has been a noble record. Its pastors and deacons and members have been, with few exceptions, men and women of God—of noble character, of Christian integrity and loving and loyal disposition, commending by their lives the gospel which they professed.

Appropriately and truthfully can we say of those of the past: Well done good and faithful servant, enter thou into the joy of thy Lord.

With many of you the "mystic chords of memory," stretching back over the past, are bringing back reminiscences of joys and sorrows; for these very walls are sacred to many of you.

It was here that you first heard the call of the saviour, saying: Son, daughter give me thine heart.

It was here with the Lord Jesus you were buried in baptism and came forth to newness of life.

It was here at this altar that you were united in the holy bonds of wedlock.

From these sacred portals was carried to the city of the dead, to sleep till the resurrection day, all that remained of those most dear to you.

But the past is gone, the records are made and sealed, and the books are stored away in the alcoves of heaven to be opened again on the last day, and we stand face to face with the present.

While we may "dream dreams and see visions" the present is pre-eminently the day for action.

It is the day when the battle is on.

We may linger on the past and recount its glories; we may dream of the future and picture its possibilities, but in the present we must act and make history.

"There is a tide in the affairs of men, which taken at the flood, leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries;" and that turn in the tide of which the poet sings is always the present.

What shall be our history for the next hundred years?

Shall it be the narrative of a hero who, having climbed the mountain side for a hundred years and from some imperial eminence, gaining a view of the world and all the needs of men, must gradually and reluctantly and with many a pang of regret descend to the lower levels of the earth with its restricted distances and diminished exhiliration? or shall it be the record of a hero, who, in the very prime and vigor of manhood, has reached the first sunlit summit, while below him extends, in beautiful vistas the receding lands of the world, but whom nothing daunting and unsatisfied with past achievements and forgetful of fatigue and past injuries, turns his face upward to the glistening sun wrapped peaks, that hold their shining heads above the clouds and say: There are greater heights to climb, and I shall not be satisfied until I have reached the summit of usefulness and the loftiest peaks of influence.

Shall it be the history of a man, who, having reached his five score years, is laid away in his sepulcher to sleep with his fathers? or shall it be the history of a youth, who, coming to his manhood, feels for the first time the thrill of power and of possibility swelling in his bosom, and who, looking out on the great battle field of life, says: In this fight I will make my influence to be felt; in this battle I will conquer in the name of the Lord of Hosts.

O, there are wonderful possibilities for this church.

The century past is but a stepping stone to higher and nobler and better things. It has put iron in our blood and given us moral fibre and spiritual brawn, that should make our hearts throb with enthusiasm and desire to conquer ourselves and to go forth to do battle with all existing evils, holding high the banner of the captain of our salvation, until every knee shall bend to the King and every voice shall shout forth: Glory to God in the highest! Hosanna, blessed is he that cometh in the name of the Lord!

Again I extend to you all a cordial Christian greeting.

CENTENNIAL SERMON.

BY REV. J. BYINGTON SMITH, D. D.

PSALM 145 : 4—"One generation shall praise thy works to another, and shall declare thy mighty acts."

ONE generation is to praise God's works to another, and declare His mighty acts, for the honor of His name, the confirmation of our faith, and to inspire confidence, trust and courage for the future.

The "creative works," and "redemption wonder," are the theme of all ages; one generation declares them to another; each age or generation gathers into itself and carries with itself the accumulated results of all preceding ages, and transmits them to the generation following, and each succeeding age becomes richer and fuller in grand developments and unfoldings than the ages which have gone before it. The praises of God in the progress of the race have always been carried forward. God in his purposes and plans never moves backward. There may be marches and counter marches, but no retreats. There may be throes and convulsions, but these are only the pulsations of the world's mighty and progressive movements, as God moves forward with His "mighty acts."

Some people are always afraid that the world, and God's kingdom in it, after all will prove a failure, that everything will go to ruin. And yet there has never been an age in which God's people have not had His "works" to praise, and His "mighty acts" to declare to another. They are afraid "something will happen;" "there will be a disturbance if we

REV. J. BYINGTON SMITH, D. D.,
Pastor 1855-60.

are not careful." They "don't know what will become of the church," and, "what is this about science and revelation? this vaunting of infidelity? this so called 'higher criticism,' so much higher than the Bible? It looks sometimes almost as though they would overthrow the good old book and leave us without a Bible." Well, let them overthrow it; if it is not of God, no harm can come of its overthrow. But, if it be of God, as it most assuredly is, you cannot overthrow it. You must upturn the eternal throne before you can overthrow it. Let the dear old church go, with all its blessed memories, when God and His people can no longer defend it. Let there be a disturbance; that means that somebody has received marching orders. Let something happen if it will; that is what the world is waiting for. Paul preached in Ephesus once, and the whole city was filled with confusion in consequence, but the word of God was not impeded thereby.

As God moves His throne down along the ages, shaping, guiding, controlling all incidents and events, His providence often seems moving slowest, when it is only gathering up its mighty and diversified resources for a new progressive development, and the accumulating aggregate of human fortunes moves forward under divine control. God's plan and purpose in the religions of the cross, is found to underlie and culminate all history. Cradled in the early race, perpetrated in the Jewish types and shadows, and in new life streams flowing from Calvary into all the avenues of the human race, it has deepened and widened with every advancing age. The teachings of the cross have made a way for themselves down through the ages, and every generation has had results to bear on, and "mighty acts" to declare to the next succeeding. Surely, "They shall speak of the glory of Thy kingdom and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom."

It means something, that this church has existed a hundred years. Amid the tumults and upheavals of society, the clash

and conflict of kingdoms and nations, the removal of the old foundations, the unsetting of old customs and opinions, the church has stood these hundred years not only unifying itself, but unifying the forces and elements of society about her, and stands to-day like the ocean rock beaten upon by wind and wave, and tempests for a hundred years, and has left her influence on the century like a meteor flashing across the chronological heavens. Generations have come and gone, gone and come, and yet the church lives on. The heritage has passed on to the second, third, fourth, if not the fifth generation. Men and women have builded into it heart and soul, money and brains, prayers and tears, sympathies and service, and these survive in the church though they have passed on to their rest and reward. This investment which they have put into the church will survive for all time and will go on representing them so long as the church or heavens endures.

The great majority who have been members here have been enrolled in the church triumphant in heaven, though enough remain to make it known that a battalion of God's army is camping here.

This means, among other things, that there is a divine element in the church by which it survives ordinary earthly conditions.

It is "the church of the living God" (1 Tim. 3: 15), "the building fitly framed together, which groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the spirit." (Eph. 2: 21-22.)

Of Jesus Christ it is said. "All things are put under His feet, and there is given Him to be head over all things to the church, which is His body, the fullness of Him that filleth all in all." (Eph. 1: 23.) "Ye are the body of Christ and members in particular." (1 Cor. 12: 27.)

Thus the church becomes the manifest dwelling place of God, as was the temple of old.

There the brazen pillars of the portico were of brass, and the chapters on the top of the pillars were of brass with nets of checker work and wreathes of chain with pomegrantes and lillies, the pillars being for strength and support, and the ornaments for beauty, the name of one pillar being Jachin (He shall be established), and the other Boaz (In it is strength), as the Psalmist says, "Strength and beauty are in His sanctuary" (Ps. 96: 6), and He is to be worshipped in the beauty of holiness (Ps. 29: 2).

The church is to be adorned with *beauty*.

His saints He clothes with the garments of salvation (Is. 61: 10). "The King's daughter is all glorious within; her clothing is of wrought gold; she shall be brought unto the King in raiment of needlework." (Ps. 45: 13-14.)

He covers us "with the robe of righteousness," not however, as imposed upon us from without, but from within, as the springtime clothes the forest with foliage, and summer clothes the fields with verdure and flowers. And so, "as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations." (Is. 60: 11.)

But while *beauty* is to adorn the Christian life, there is also to be *strength*, and hence the church is "the *pillar* and *ground* of *the truth*" (Tim. 3 : 15), to support and uphold or publish the truth, not to modify or change; not to abrogate or detract from or add to the truth, but to *proclaim* it, "holding forth the word of life." (Phil. 2: 16.)

The truth or *gospel*, committed to the church, renders her all powerful, the mightiest enginery of power which the world has ever known. The gospel, it is, which is the mighty power of God. Have you read the first chapter of first Corinthians with reference to the *gospel* power therein! There is gospel power enough there to draw after it the whole gospel train. "The preaching of the cross is to them that perish foolishness;

but unto us which are saved, it is the power of God." "Unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." He is "declared to be the Son of God with power," and the gospel of Christ is styled "the power of God." God's mightiest work is *redemption;* greater than creation, and the "gospel of our salvation" is mightier than the word which made the world.

This *gospel of power* indicates a divine element in the church which gives it stability and insures its perpetuity. Christ in you the hope of glory," allies the individual and the church to the throne of God.

No religion, which has not this divine element as its surety, can bind the consciences of men, or hold them to life's highest purpose. To this can they be held only by "the powers of the endless life." The stability and perpetuity of the church is assured in being linked by Jesus Christ to the throne of God.

And yet, some there are who claim that the church has served its purpose, is effete and worn out; has outlived its usefulness; that religion is a failure; that the world is going to the bad, down the steps of ruin with accelerating velocity; that everything is smitten with decay and is fast falling into pieces. They have camped so much in dismal swamps, their feet have become so much tangled in the decaying rubbish and underbrush, and mired in the bogs aud quicksands that they have lost sight of the fruitful fields and beautiful landscapes, and come to think the world nothing but a great dismal swamp. They have looked down ragged precipices and into dark caverns till their heads are dizzy, and their brains reel, and they think it is the world which is going to pieces, when it is only their own brain which needs steadying.

Some persons of pessemistic temperaments accustom themselves to perching among old ruins with moles and bats till, instead of catching the spirit of the lark and nightingale, like the owl, they only screech, and never sing.

Instead of, in everything by prayer and supplication with thanksgiving, letting their requests be made known unto God; in everything, by groaning and complaining, they let their faithlessness be known, as though there were no God.

We confess that wickedness is making monstrous strides these days. The means of wickedness have wonderfully increased. Its schools are kept open night and day. Its new and improved deadly batteries are planted everywhere; and new side tracks to perdition and ruin for the bodies and souls of men are constantly opening; and the world is getting worse every day.

But it is getting better also. Sin abounds, but grace much more abounds. Righteousness has also accumulative helps, and the world is advancing towards the goal of righteousness. The world is advancing, not retrograding. As in any well regulated machine, some of the wheels may move backward instead of forward, but the hands on the dial move steadily forward, and to know what "o'clock" it is in the world's history we are to look, not at the internal machinery, but at the hands on the dial; and the century, which marks the history of this church, is the grandest the world has ever seen. More has been crowded into it than all the centuries previous to it since the Christian Era, if not since the world began.

Macaulay says: "It is the fashion to place the golden age in times when noblemen were destitute of comforts, the want of which would be intolerable to a modern footman; when farmers and storekeepers breakfasted on loaves, the very sight of which would raise a riot in a modern workhouse." When this church was constituted, steam had not been yoked to civilization's car, the iron horse had not been unloosed, and steamboats, which now crowd our lakes and rivers and oceans, had not been let out of the harbor, and lightning had never been harnessed to thought to carry it around the world. The world had to wait till the present century for *gas light* for our dwellings; for *sewing machines* till 1849; for anæsthetics till

1844; for labor-saving machines, which enable one man with their aid to do the work of a dozen or score of men previously, and thus render ten hours instead of sixteen hours as a day's work possible, with the prospect of its becoming eight hours instead of ten, and proportionately rendering possible an intelligent manhood, instead of man as a mere laboring machine; for scientific inventions and discoveries, which have astonished the world, till the century was well advanced; and for telephones, phonographs, ex-rays, and *bicycles*, till these boys and girls were born.

The principles of civil liberty or self government have so taken possession of the masses of people that republics have sprung up in almost every quarter of the globe, and the monarchies of the old world have been shaken, and some of them overthrown, or are being well undermined. During this time a stroke of the pen of Abraham Lincoln emancipated our millions of slaves, thus blotting out the foulest stain from the fair name of liberty, and giving to us as a nation a new birth of freedom.

With the progress of freedom, notwithstanding wars and rumors of wars, the world has been advancing toward universal peace, until *arbitration*, the dream of philanthropists for national disputes, is a promise of fulfillment, and even statesmen are coming to realize that the *pen* is not only mightier, but more advantageous than the *sword*.

But the *progress* which *claims* our *special attention just now* is that with which the *century* of *this church stands identified*, the *moral* and *religious progress*.

Against the claim that the religion of the Bible is a failure, let us set the stability and perpetuity of this church, and the facts which the century of its existence present.

Bible losing its hold on the masses! Voltaire claimed that "in twenty years the Bible would be an obsolete book." But, while it has been assailed by skeptics, and scoffers, and infidels, by argument, ridicule, and invective, been burned,

banished and buried, there are quite a number of Bibles in the world to-day. This is "the anvil which has worn out many hammers, but the anvil remains uninjured." Higher criticism has assailed it with the effect of leading many more thoroughly to investigate it, until to-day, it binds the thought and conscience of greater numbers, including the thinking men of the world, than ever before. A century ago the Bible was translated into the language of only one-fifth of the globe, now it is translated into 381 languages and dialects, representing four-fifths of the globe. Last year more Bibles were put into circulation than all the world possessd a century ago.

A writer in the *London Quarterly Review*, in 1895, after careful investigation, claimed that the demand for Bibles was on the increase all over the earth. And so long as Bible societies are turning out Bibles at the rate of four copies per minute during the year in and out, it does not look very much like its losing its hold.

Infidelity has not been remarkably successful in dislodging Christianty from its strongholds A century ago there were only four or five members of the House of Commons who attended regularly any place of worship. Now hear what Hon. W. E. Gladstone says: "Talk about questions of the day! There is but one question and that is the gospel. It can and will correct everything needing correction. All the men at the head of great movements are Christian men. During the many years I was in the cabinet I was brought into association with sixty master minds, and all but five were Christians." There was a time when there were only four professed Christians in Yale College, and only one in Bowdoin College, and infidelity was the defiant boast Now there are 7,000 college students connected with the Students' Missonary Volunteer Movement, and Y. M. C. A. Associations are maintained in nearly all our institutions of learning; and these associations, and the mighty Christian Endeavor, and other young people's societies and organizations tell how strong a hold religion has

upon the young people of the age, and their conventions these recent years have left an impress on the cities where they have been held as no other gatherings have since the world stood. Tom Paine claimed to have annihilated Christianity, having "gone through the forest and hewn down every tree," and yet, strange as it may seem, several trees are standing still. At that time there was in the United States one christian to twelve of the population; now it is one to five. Of Baptists there were one to sixty two of the population; now it is one to fifteen, and in addition to what others are doing, we, as a denomination, are instituting churches at the rate of between two and three every twenty-four hours, and adding to our churches from 175,000 to 200,000 new members every year. At this rate for Christianity to die out will take a long time.

During the past century more has been expended in Christian benevolence; more hospitals, homes for orphans, the aged, the sick, the abandoned, have been built; more colleges and seminaries of learning been founded; more means devised for lifting humanity heavenward; and more aggressive movements been made in the interest of the Christian religion than in all previous centuries. And when you are told that *missions are a failure* and the *missionary spirit is dying out*, hurl back the charge as contrary to all facts and figures, which show that the work of modern missions has been, and is still, proving one of the grandest successes of all time.

The missionary enterprise was scarcely well launched when this church was born, and the contributions of all the churches you could carry in your vest pocket. *Now* there are 280 missionary societies, with 9,000 protestant workers in foreign fields, and since 1800 over a million precious souls have been converted to Christ from heathenism, and it has been computed that 270 millions of dollars have been contributed to this cause, in which our own denomination is accorded not an insignificant place.

And yet, some men have had the effrontry to claim that

the *pulpit*, which inspires and directs all these movements, is "declining in power." The status of the pulpit may have been changed in adapting itself to the phases of these modern times, but we earnestly contend that it has not lost its power, and its influence has not declined.

The day is passed when men believe an utterance simply because it is made from the pulpit. The authority of pulpit dictum may answer for a priest-ridden people, but is doomed in every land as the intelligence of the people advances, but "a reason for the hope that is in you," if it is a reasonable hope, will hold the attention of thinking men. So long as humanity is constituted as it is, and something better than the gospel is not found suited to its needs, the *pulpit*, where the simplicity and power of the gospel is preached, will be a felt necessity, which cannot be ignored. Such a pulpit makes not only for individual salvation, bnt for social, intellectual and political purity and righteousness. Nothing holds and binds the masses like this. The needs of humanity will not let it go. Nothing else has ever been found, lecture platforms, conventions, public discussions, *nothing else*, to hold the attention of the people twice or three times each week, year in and year out, for generation after generation, century after century, as the pulpit; and, while in some localities for temporary reasons, there may seem to be decline of interest, there were never as many people listening to the gospel from Christian pulpits as there are to-day.

More has been crowded into the century of this church's life, of human advancement, and of religious progress than into all the centuries before it. The present holds all there has been of the past worth transmitting down the ages. With all these mighty movements and all accomplishing forces the life of this church has been in touch the past century, and well is it that one century should praise God's works to another, and declare His mighty acts.

The past has existed for you. For you all conflicts have been

waged, battles fought, and victories won. For you the good and faithful have lived, and the martyrs have died. The past has poured all its garnered treasures into your lap The labor, toil and sacrifice of the ages has been wrought into your inheritance. We are to gather up the inheritance of the past for the enrichment of the present, which we are to direct to the uplifting of humanity and helping forward the kingdom of God among men, and so pass along the inheritance to the generations or the centuries following. You will not live to see the close of another century, but you may so use the resources which are at your command as to give character and direction to the condition of things all through the century.

Not only England, but earth and heaven, "expects every man to do his duty." Earth and heaven, God and angels are watching over us. The good and faithful who have here labored, toiled, suffered, wept and prayed, are watching to see what use we will make of the inheritance bequeathed to us, now that we have entered into their labors.

We are to gather up these interests, and with a new inspiration of individual and church life project them into the future. It is not the past but the future on which our lives must tell. The past is gone beyond recall except as it is incorporated into the present for the benefit and blessing of the future. The past is the shell, the husk, the garment after the kernel, the essence, the life is gone. The past we cannot change. It is the future which is full of hope, and which we may help to modify and change or transform. It is said "the past is the text book of tyrants; the future is the Bible of the free." It is the future which waits our coming, with the blessings we bring to it. It is the church or the kingdom of God which links to the future and to heaven. The future will not care for our personal emoluments and selfish interests, but it will care for the church or the kingdom of God and what we have builded into it. Growth and usefulness are the only lasting good, and these are garnered into the kingdom of God

in the world. It is progress and advancement of christian life which builds itself into the coming kingdom of God on earth and in heaven.

Put yourselves by prayers and offerings and service into harmony and fellowship with the plans and purpose of God for the good of the world, and your church life into touch with the movements and forces operative for the extension of the kingdom of Christ among men, and so plant your feet upon the results of the past, and with a heroism born of a new inspiration of courage and christian faith hurl your life resources and influences into the coming time, that one century may praise God's works to another, and through the centuries may be declared his mighty acts.

HISTORY OF THE CHURCH.

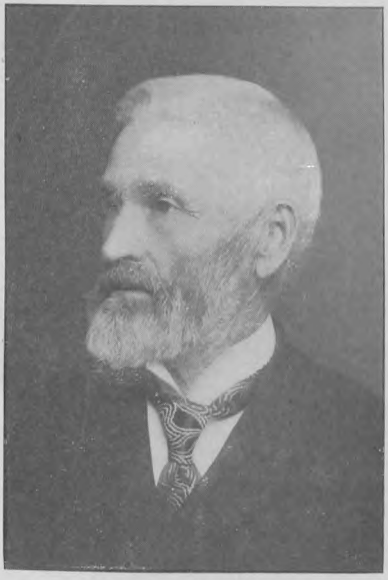
BY DEA. J. HENRY SMITH.

THIS church, the century of whose existence we have met to commemorate, had its beginning in the early settlement of this town, amid the struggles, trials and privations incident to pioneer life, with forests to be subdued and homes to be established.

The early records are scanty and for several years were kept on separate sheets of paper; now dingy and yellow with age. In the church letter of 1813 to the Madison Baptist Association, the following appears: "We have not kept proper record of all our proceedings until the year 1798, and some of our early records are lost." From the church and other records it appears that Cyrus Kinne and Gersham Breed were among the earliest settlers in this region, coming here from their Eastern homes in 1792. They were soon followed by Daniel Campbell These three men, as recorded in the History of Onondaga County, became prominent and influential in the civic affairs of the town, holding important and responsible positions. Mr. Campbell, it is said, preached occasionally in the absence of regular ministers. These three, in company with Mrs. Susanna Ward, formed themselves into a conference for religious worship, maintaining covenant meetings and enjoying occasional preaching. In 1798 three young men were added, which number was soon augmented still further by other christian families, who had moved into the

J. HENRY SMITH.

DR. C. S. HICKSON



IRA L. BLANCHARD

ARTHUR M. COON.

PRESENT DEACONS.

neighborhood. Their meetings were of necessity held in private houses, but afterwards, for many years, in a school-house. This house was located on the south side of Genesee street, nearly opposite the railroad station. The writer well remembers, when a small lad, of attending the meetings in this house from 1829 to 1831, in which year their first house of worship was built. The mode of heating and lighting in those days was quite primitive. The sisters would take turns in bringing tallow candles which would be placed in tin candle-sticks hung upon the walls; for heating, the old-fashioned box stove, with wood, was used. At this time the covenant and prayer meetings were faithfully attended. Special importance seems to have been given the covenant meetings, and for several years following the names of the brethren and sisters in attendance were recorded.

Up to this time this band of devoted followers of Christ. met each Sabbath for religious worship, held regular covenant meetings, observed the ordinances and were essentially an organized Baptist Church, but in 1804 a more formal recognition was extended to them by the convening of a council, at which Father Bennett and Elder John Peck were present, and this company of brethren and sisters, numbering about twenty, were recognized as a regular and independent church. Among these might be mentioned Gersham Breed, Cyrus Kinne, Jabish York, Daniel Campbell, Lewis Sweeting, John Jones, Zophar Knowlton, Orvis Hopkins, William Breed, Allen Breed, Palmer Breed, Washington Worden, Walter Worden, Susanna Ward, Mary Terrill, Amelia Breed, Hannah Breed, Lucretia Worden, Mrs. Kinne and Elizabeth Hopkins.

From data gathered from the history of the county, it appears that this church was the first, with possibly one exception, of any denomination to organize in Onondaga county. The first covenant meeting, of which record is made, was held at the house of Lewis Sweeting May 10, 1798, at which time five persons were admitted to membership, three of whom

were baptised the following Sabbath. At a meeting held one week later at the house of Cyrus Kinne, three more were received as members. From this time forward, at frequent intervals, additions were made.

It seems that differences arose at that early day, for the clerk records that at a covenant meeting Joshua Knowlton said, "when he joined the church he did not join with all the brethren, especially with brother Kinne."

The mode of appoiting deacons was peculiar, for it is recorded that John Goodfellow was elected to serve as such on trial for the term of one year. In matters of discipline the church was very strict. It was voted that if any member was absent from covenant meeting they should give a reason for such absence, and if the delinquent was absent from two successive meetings, a committee was appointed to visit such person. They also voted that they would not hold fellowship with anyone connected with a free mason lodge. As a result, a prominent brother withdrew from the church, indicatiag that he preferred an alliance with the masons rather than with the church. He afterwards was restored to fellowship and was a consistent member the remainder of his life.

At about this time covenant meetings were appointed to be held once in two months, on Saturday, to be followed by communion the next day, which custom has been followed to this day.

In 1804, Gersham Breed was licensed as preacher and, assisted by Rev. Nathan Baker, of Pompey, ministered to them in spiritual things, and for eight years Brother Breed continued to preach and labor with the church as a licentiate, the ordinances, in the meantime, being administered by Brother Baker and other ordained ministers. A council was called, which convened August 26, 1812, at which Gersham Breed was ordained and became their first resident pastor. Delegates were present from two churches in Pompey and the churches in Cazenovia and Lenox, Madison couny. This year

was a time of refreshing from the presence of the Lord and a number were added to the church. He continued his labors with the church until 1815, when he died. The membership at this time numbered eighty-two. Brother Breed was succeeded by his son, Allen Breed, who was one of the first three converts. For several years he preached as a licentiate, but afterwards, in 1829, received ordination and became the second pastor. The ordination services were out of doors in the grove, a little way east from the school-house, where meetings were held. His kind efforts and good example did much to encourage the people, while they were as "sheep without a shepherd," and during his pastorate of two years and a half, he baptised fifteen converts, the fruits of his labors here, and at North Manlius, where he preached once a month, but owing to removals, deaths and delinquinces, the church was not very prosperous and efficient. There was an absence of the revival spirit and "the love of many waxed cold." So low was the interest for a time, that some, who moved into the place, would not identify themselves with it, but united with the church at Manlius village. A few faithful brethren and sisters still continued to pray and sustain what interest yet remained. Their prayers were soon to be answered and their faithfulness rewarded. By that time the village had begun to grow rapidly; its population and trade were fast increasing. Already had Presbyterian and Methodist societies been formed and their houses of worship built.

With the fall of 1830 commenced, also, a new era in the history of the church. It was blest with the accession of one who was able to do much to promote its welfare. Hervey Edwards had just been converted and his convictions of duty led him to join this feeble band. His enthtsiastic efforts awakened new interest and activity in the church, delinquent members were looked after, and some of the many wanderers induced to return Through the efforts of Mr. Edwards, the services of Charles Morton, the pastor of the Baptist Church at Manlius,

were now secured for half the time, and, under the blessing of God, much good was accomplished by his labors in this place; a revival was enjoyed, and the church was strengthened and encouraged.

From this time 'till his death in 1868, in the temporal and spiritual affairs of the church, as also in the benevolent and missionary operations of the denomination at large, Mr. Edwards was a devoted and efficient worker, and it is no discredit to many other faithful men and women to say that no other one life during the century wrought more for the church than Deacon Hervey Edwards.

In February they began to build a house of worship which was dedicated in July, 1831. The building was of wood and cost about $3,000. The lot upon which the building was erected was given to the church by Rev. Allen Breed, and the pulpit chairs by his daughter, Mrs. Amelia Thompson. This was a successful year, between forty and fifty were added to the church and the congregation was already the largest in the place.

Previous to 1830 the church was connected with the Madison Association. The oldest associational minutes to which the writer has had access were of 1826, in which year the association met at Truxton, Cortland County. The church was represented by only one delegate, then termed messenger, viz: Thomas Davis.

In 1830 the church withdrew from the Madison and joined the Onondaga Association. From the minutes refered to, it seems the Madison Association embraced a wide territory, for churches were represented from the Counties of Onondaga, Madison, Chenango, Cortland and Broome. The number of members reported by the church to the Association this year is one hundred and twenty.

In 1832 Brother J. W. Taggart, a student at Hamilton, supplied the church. At the completion of his studies he was ordained as its third pastor. In July, 1833, twenty-four mem-

REV. J. W. TAGGART, D. D.,
Pastor 1832-35.

bers were dismissed to form a new church at North Manlius under the charge of Rev. Allen Breed These were days of progress and prosperity. A revival spirit characterized the church for nearly four years and many were gathered into the fold. A few years now follow which were less encouraging. The fourth pastor, William Hutchinson, came in the spring of 1835; remained two years during which time no special revival occured. A few additions were made but lukewarmness prevailed to a considerable extent. He was succeeded by Rev. Geo Phippen in July, 1837. In 1838 Rev. Jacob Knapp, the Evangelist, visited Fayetteville. Through his labors an unusual interest was awakened; over thirty professing faith in Christ were baptized, from whom the church received some of its most useful members

In 1839 Rev. John Smitzer commenced a successful and efficient pastorate of six years. A large revival occurred and for four years the church was very prosperous. During this time eighty-four were baptized; the church increased in members and influence; they were ardently engaged in the benevolent operations of the day During the summer of 1840 a branch church was formed at Chittenango, but the last two years of his ministry here were disturbed by the abolition question. A number of the members requested letters and formed a new church called the Second Baptist Church of Fayetteville, under the care of Washington Kingsley.

Rev. W. H. Douglass supplied the pulpit next for a few months, followed by Rev. Lyman Wright, who was their esteemed pastor for eight years. His efforts did much to advance the church to the position which it has since occupied. A re-union was affected between the two churches and the members that had left nearly all returned. During Mr. Wright's pastorate sixty three converts were baptised The next pastor was Rev. J. B. Vrooman, who entered upon his work in 1854, and remained not quite two years. During this short period there were no important changes. When Brother

Vrooman left, however, there were indications that the church was on the eve of a revival. They secured the services of Rev. L. Wright, a former pastor, and afterwards of Rev. J. Byington Smith, who was so acceptable and successful in his work, that he received a unanimous invitation to become their pastor. The revival went on until fifty-six were converted and baptised. With this large addition and the labors of their new pastor, the church was again greatly encouraged, the church building was enlarged and a new interest awakened. The Sunday school was prosperous and at this time numbered over three hundred members. After enjoying his faithful labors they were called to part with Brother Smith in 1860. He was succeeded by Rev. A. C. Lyon, who had just graduated from Hamilton, and was the fourth pastor ordained by the church. He labored untiringly and greatly endeared himself to this people. In 1865 he resigned his pastorate on account of serious throat troubles. During his pastorate the church had an accession of twenty-eight by baptism. He was succeeded by Rev. O. W. Babcock, whose pastorate of one year was uneventful. In the summer of 1867, Hubert C. Woods, a student of Madison—now Colgate University—supplied the pulpit; became their pastor immediately after graduating from the Theological Seminary, and in due time was ordained, making the fifth pastor ordained. In March, 1872, he was compelled to resign on account of impaired health. During that year our present house of worship was built, at a cost of $35,000. Mr. Woods' ill health was, no doubt, largely due to his untiring energy and ceaseless efforts in the work of building the church.

Without waiting to participate in the dedicatory services, with shattered nerves and rapidly failing health, he sought the purer air and more congenial climate of Colorado. Young, ardent and enthusiastic in the life work he had marked out, he had already won the hearts and confidence of those to whom he had ministered, and left the impress of his kindly,

genial nature and the services of good deeds upon the hearts of the community.

The next pastor was the Rev. Charles J. Shrimpton, who began his labors in November, 1873, the pastorate having been vacant the previous nineteen months. In June, 1877, Mr. Shrimpton resigned, after a faithful service of two and a half years, during which time most pleasant relations existed between pastor and people.

In November of the same year a call was extended to Rev. Charles Pattengill, who accepted, and immediately entered upon his labors. His service of two and a half years was productive of much good to the church. His resignation, on account of ill health, was accepted with sincere regret.

The next pastor invited was Rev. W. H. Hawley, who remained with the church a little less than six years. As the fruits of his labor over sixty were added to the church.

Mr. Lyon, a former pastor, was called to succeed Mr. Hawley. He began his work in June, 1886, and continued with the church until October, 1891. Mr. Lyon's two pastorates covering a period of about ten years were fruitful of results. His pure christian character and godly life have left their indelible impress not only upon the church but also upon the community. His death occurred at Clifton Springs, March 22, 1896. His remains were brought here for interment. The funeral services were held in this house where a large concourse of sympathizing friends assembled to pay their last tribute of respect and affection.

In December, 1891, a call was extended to Rev. E. W. Saphore, which he accepted, and was with us about five years when he resigned and closed his labors the first of May last. Early in July the church invited Brother Henry B. Williams, a recent graduate of Newton Theological Seminary, to preach for us. He was with us Sunday, July 11th. The following Sabbath the question of calling Brother Williams to the pastorate came before the church for their action, a vote being taken.

It was decided unanimously to extend a call. Brother Williams accepted the invitation and began his labors one week ago. He is now our pastor-elect awaiting ordination. The church are hoping and praying that the union just formed between pastor and people may be blest of God in our spiritual uplifting and the advancement of His cause among us.

A retrospect of the hundred years of the church's life and history, revives memories of early struggles and trials, of periods of discouragements, of heroic self-sacrifice and devotion, of faith and reliance on God's promise that He will never forsake those who put their trust in Him.

This church was incorporated February 2, 1819, as the "Manlius First Baptist Society," and recorded in the County Clerk's office February 17, 1819.

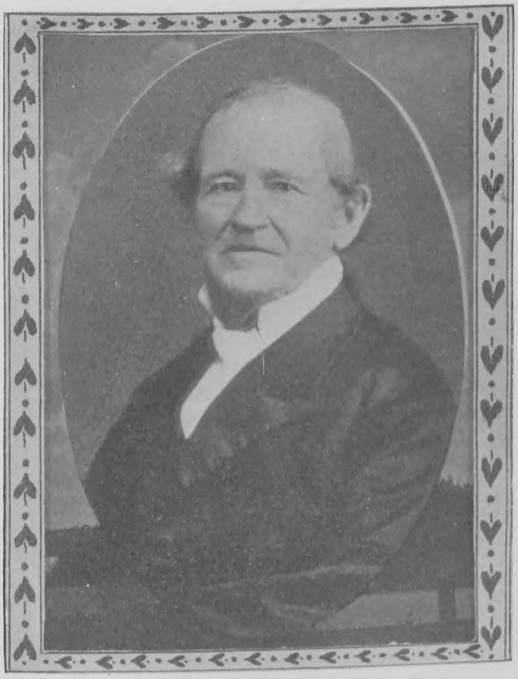
On February 14, 1853, the name of said society was changed to the "Fayetteville Baptist Church," and re-incorporated April 1, 1853; recorded in the County Clerk's office April 6, 1853.

The whole number of pastors who have served the church since its organization is seventeen; pastors ordained by the church five. Five of our number have entered the christian ministry. The whole number received into the church by baptism, letter and experience, is 1,419.

The largest membership reported by the clerk to the Association in any one year was in 1895, when it numbered 336.

After a thorough revision of the church rolls, by a committee appointed by the church for that purpose, and after dropping therefrom a considerable number of names of those, who, on removing from the place, failed to take letters, and from whom we had not heard for some time, our present membership numbers 264.

There are living and with us four members of the church who have known personally every pastor except the first, who died, as before stated, in 1815. Their names are Mrs. Savila



REV. JOHN SMITZER.
Pastor 1839-45.

P. Rotnor, Mrs. Mariette T. Blanchard, Mrs. Phebe Hoag and J. Henry Smith.

Only one family, so far as the writer knows, has an unbroken succession in membership throughout the century, viz: That of Worden, represented on our rolls by Palmer and Mont Worden. The oldest member of the church in years is Mrs. Eliza A. Johnson, in her 90th year. The youngest, Mabel F. Sherwood, 11.

The oldest member in continuous standing is Mrs. Mariette T. Blanchard, who has been a member sixty six years, having been baptised by Rev. Charles Morton September 25, 1831.

The following are the names of those who have served the church as Deacons: John Goodfellow, Allen Breed, Reuben Mann, Benjamin Sanders, Jonathan Sawyer, Sandford B Palmer, Elanthan Cobb, William Fillmore, Hervey Edwards, George F. Hurd, J. Henry Smith, William L. Knapp, Orlow D. Blanchard, Charles S. Hickson, Henry J. Knapp, Ira L. Blanchard and Arthur M. Coon.

The following have served the church as clerks: Charles Palmer, Ralph Eaton, George Smith, Jacob Greene, Sanford B. Palmer, Hervey Edwards, Thomas Cranston, William Parker, Orrin S. Gillette, Porter Tremain, Orlow D. Blanchard. Charles Tremain, Nathan R. Chapman, Platt H. Smith, Dan, H. Eaton, J. Henry Smith and Henry J. Knapp.

In the future, as in the past, may this church continue to be a potent force in the moral and religious life of this community, its waves of influence circumscribed by no boundary lines, and with an earnest and united purpose and effort strive to accomplish the great mission for which it was instituted.

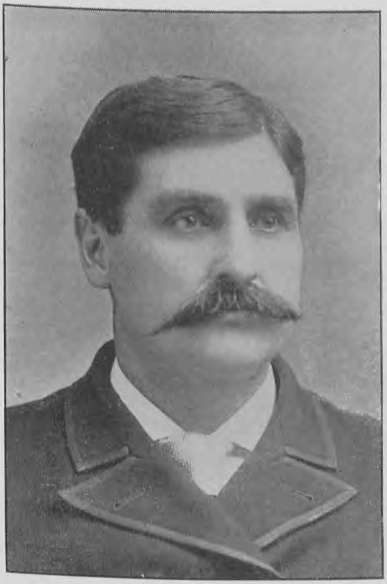
WOMEN'S WORK IN THE CHURCH.

BY MISS H. BEATRICE PALMER.

FROM the days of Christ until now, woman has had her God given work to do in the advancement of His kingdom on the earth. With the sisters at Bethany, He, who had not where to lay His head, found refreshment, shelter and sympathy. Mary sitting at His feet listening to His wonderful words, while Martha showed her devotion even to excess, being "cumbered with much serving."

So they ministered to Christ out of their substance. They took the low things of life and spiritualized them into means of hospitality and devotion.

A distinguished writer has said, "Before Christ came the qualities honored as divine, were particularly the virtues of the man, courage, wisdom, truth, strength. But Christ proclaimed the divine nature of qualities entirely opposite, meekness, affection, purity. He said that 'the pure in heart should see God;' he pronounced the beatitudes of meekness, lowliness, and poverty of spirit. These were all of the orders of graces which were distinctively feminine; and it is the peculiar feature of Christianity that it exalts not strength or intellect, but gentleness, charity and purity. Therefore, from that time forward womanhood assumed a new place in this world. She, in whom these qualities — first declared divine in Christ — were the distinctive characteristic, steadily and gradually rose to a higher dignity in human life. It is not to a mere civilization, but to



REV. FRANK L. KNAPP.

MRS. M. B. INGALLS.

MISS ELLA F. CHAPMAN.

MRS. LUCY TREMAIN.

REPRESENTATIVES.

the spirit of life in Christ, that woman owes all she has, and all she has yet to gain."

But we meet to-day to "ask for the old paths," and to learn what woman has done for this church, established one hundred years ago.

The records, venerable with age, show that it was small in the beginning, and the women outnumbered the men by far.

As early as 1792, Susanna Ward, with three other persons, formed themselves into a conference for religious worship, holding covenant meetings, and occasionally having preaching. In 1804, the following women were added to this small company: Mary Terrill, Amelia Breed, Hannah Breed, Lucretia Worden, Mrs. Cyrus Kinne. In 1805, Mrs. Asenath Main, and Mrs. Mary Main Brown, wife and mother of Rev. Paul Main, brought letters from the Baptist Church of Stonington, Conneticut.

Hakes p. 11

Mrs. Brown was quite a remarkable woman, combining gentleness with great force and decision of character. "Her heart was like a staff, that one could lean and rest upon; the strongest on the longest day." She was accustomed to speak frequently in the assemblies of the saints, and it is said, the hearts of her listeners were often thrilled with the power of her earnest words.

The name of Mrs. Sarah Coats has come down through the years fragrant with the memory of her good works and almsdeeds like Dorcas of old. Covenant meetings and other religious services were often held at her house. She was baptised by Rev. Paul Main soon after the year 1805.

In the year 1828 a young man was converted in this village who felt it his duty to identify himself with the people of God, but was undecided where to make his church home. In his perplexity he asked advice of his young wife who counseled him most wisely to read his bible, assuring him that he would be divinely led. After long and prayerful study of God's word, he was constrained to become a Baptist, and in 1830 was

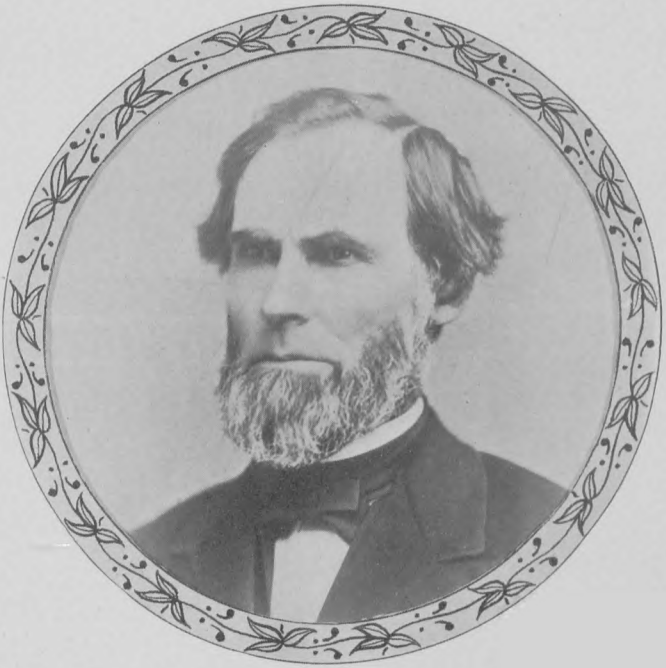
received into this church. This young man was Deacon Hervey Edwards. Although his personal presence is with us no more, his memory abides. His life belongs to this church. His examples, his good name and his influence, are the world's benediction, and the heritage of those that loved him. His baptism forms an era in the history of the church, for, from this time, it gained constantly in numbers and spiritual power. The good deacon used to say with a twinkle in his eye, "certainly I believe that women ought to speak in the meetings of the church, for thirteen women received me into its folds, no men being present, not even a pastor or deacon." One of these women was the mother of Hiram and Hibbard Eaton, and the meeting was held at the house of "Aunt Sarah Coats," as she was familiarly called.

"Keep woman still in the church? Can you still the voice of Miriam, in that wild sweet song that rang out so grandly on the sandy shores of the Red sea? Can you still the song of Deborah for the deliverance of Israel? You cannot silence woman. If she never opened her lips, her broad faith, her unmeasured tenderness, and unswerving devotion, would speak in tones that would never die away in this world, or in the world to come."

In the year 1830 there was witnessed the beautiful sight of a household baptism. Those baptised were Mr. Thomas Cranston; his wife, Mrs. Phirilla Cranston; their daughter, Mrs. Eliza Edwards, wife of Deacon Hervey Edwards. Mrs. Cranston was among the most devoted of the early members of the church. Mrs. Edwards was a member of the church for the long period of fifty-six years.

Mrs. Emily Edwards Goodnish was an honored member of the church over fifty-five years, uniting with it in 1831. Her love for the dear old church, as she called it, increased with her advancing years, and the memory of her faithfulness will long abide.

A true helper in Christ was Mrs. Clarissa Hobart, wife of



REV. LYMAN WRIGHT, D. D.,
Pastor 1845-53.

Aaron Hobart, who was a member of this church about 1830. Reared in another church, she was a Baptist for conscience sake; she had high ideals of christian life and duty.

Mrs. Sarah Mead Smith, wife of Ambrose Smith, joined the church by letter in 1843. She was a faithful member for twenty-eight years. Quiet in her methods, she ever sought to do good as she had opportunity.

Two sisters, Mrs Harriet Bird, and Mrs. Lucretia Marvin, came to Fayetteville sometime previous to 1840, and united with this church; Mrs. Bird afterward became the wife of Deacon William Fillmore. As Mrs. Fillmore we remember her sweet and gentle manner, her faithful life; truly "in her tongue was the law of kindness."

In the olden days, a woman's prayer meeting was maintained, holding services at the homes of the sisters. For many years the leader of these meetings, and a leader in every good work, was Mrs. Ursula Smith Cobb, greatly respected for her excellent judgment, and beloved for her Christlike spirit.

Among those called not to labor, but to suffer, was Miss Maria Edwards, who had a most remarkable christian experience. An invalid for years, she could still pray for the peace of Jerusalem; and her life encompassed by an atmosphere of self denial, was singularly filled with the sweetness which long suffering sometimes distills.

Mrs. Julia H. Hurd became a member of this church in 1838. Her gentle, charitable, christian spirit won all hearts. In December last, with the dying year, she passed to her heavenly home, in the fulness of years, with all her mental faculties unimpaired. Tenderly she was laid to rest, beside the husband of her youth, Dr. George F. Hurd, the beloved physician.

Mrs. Lucinda Crouse Snell influenced many for good. For thirty-three years her steadfast consistent life, her place always

filled in the sanctuary, her quiet testimony, and abiding faith, were a perpetual help and inspiration.

A beautiful character was Mrs. Janette White Mallory. One by one the loved friends of her youth were taken from her by death. Her husband, also, was called to his long home. She did not sit idly down repining at her lot, but, with renewed consecration, gave herself to Christ, and among the colored people of the South, wrought a good work, until the Master called her home.

Mrs. Delia Cunningham Knapp, wife of Deacon William Knapp, was beloved in this church. The daughter of a devoted mother, her own life was adorned with all the christian graces.

Mrs. Lucy Collins Tremain had her own place in this church, which no other person could fill. Her nature displayed a happy combination of intellectual abilities that refine and elevate, with kindness of heart that spread its tendrils far and wide, to gather to itself the love of all. For years, a most successful primary teacher in the Sunday school, she has, in the lives of many, who were influenced by her for good, a most enduring monument.

Some there were who gave their sweet voices to lead in song on the Lord's day. Memory brings back a picture of the old time meeting-house, and the old time choir. "There is a fluttering of leaves, along the top of the gallery, as the long hymn books are opened to the tune; there is a rustling of garments like a breath of wind in a leafy wood, as the congregation rises and faces the choir!" A few of those singers of olden days were Mrs. Caroline Edwards Williams, Mrs. Janette Heustid Perry, Mrs. Lucy Tremain, Miss Mary Palmer, Mrs. Electa Smith Munro. Of those who sang in later years, we remember Mrs. Sarah Blanchard Burhans, Mrs. Mary Tremain Hubbard, Janette Cunningham, Mrs. Jennie Eaton Cunningham. They seemed "the sweetest singers in all Israel." But their lips have turned to dust, and

their glad voices are hushed. In heaven they sing the new song, and it is all the sweeter because they rendered this service for Christ so cheerfully on earth.

Time would fail me to mention all, who, like the women of whom Paul speaks, "have labored in the gospel." Their names are known to you, for they are house-hold words. They brought their varied gifts and laid them upon Christ's altar. Some were "given to hospitality," others cheered the sorrowing. There were true mothers, whose children rise up to-day and call them blessed. "They rest from their labors, and their works do follow them."

"No line of care their sealed brows may wear. The joy gleam of their eyes no dimness e'er may shade. Their faith is sight, their hope is full delight. The shadowy veil of time is rent in twain. Their untold bliss, what thought can follow this? To live was Christ, to die indeed was gain."

In the year 1849, while Dr. Lyman Wright was pastor, Mr. and Mrs. Bronson of the Assam Mission were honored guests at the home of Mrs. Eliza Palmer Gillett. The women of the church rendered the e servants of Christ most substantial aid, and, although a Junior Christian Endeavor society had not then been thought of, the children had a part in this work, and some of them for years after read the missionary news in the old "Baptist Register" to learn what Mr. and Mrs. Bronson were doing in Assam.

During the pastorate of Dr. J. Byington Smith, in 1857, the church edifice was enlarged and the interior thoroghly renovated. The women raising the money for new carpets, cushions, pulpit furnishings and lamps. The cushions for the pews were of home manufacture, a few ladies of acknowledged skill cutting and planning the work. The result was quite satisfactory, but the true grace of the pews in the old meeting house was lent by them who sat therein.

Funds were invariably raised by voluntary contributions. But there came a time in Doctor Smith's pastorate when the

young people wearied of the melodeon and bass viol, and longed for a suitable instrument, wherewith "to make a joyful noise unto the Lord." Accordingly, a series of dime socials were held at the homes of the young women, at which refreshments were conspicious by their absence The dimes collected in this way formed the beginning of a fund for the purchase of the fine organ we now enjoy.

For many years two separate organizations were maintained. The Sewing Society, which was purely benevolent, and the Ladies' Aid Society, which looked after the social affairs of the church, and used its funds wherever needed. In the sewing society garments were made and distributed among the poor. The children of needy families were fitted for Sunday school, and boxes of clothing were sent to Mrs. Ingalls, Miss Evans and Mrs. Clark on the foreign field, to Mrs. Mallory in the South, and to home missionaries in the far West. Our present Aid Society was organized in 1883. The first president was Mrs. Katherine Smith, and the president for this year is Mrs. Anna S. Smith. Miss Sarah F. Chapman, and Miss Isabella H. Thomson have held the offices of secretary and treasurer from the organization of the society to the present time, and much of its success is due to their fidelity. Since 1883 the sum of $1,976.71 has been raised. The largest amount made at any one time was taken at the Birthday Social, $226.63; the next largest at the Dollar Social, $148,90, and the third at a Bazar, $113.27.

One year ago the wives of the deacons formed themselves into a society for benevolent work, "ministering to the necessities of the Saints."

In the year 1872, a woman's missionary society was organized; meetings have not been held continuously, but contributions have been made to the woman's work from that time to the present. During her life Mrs. Polly Palmer gave liberally for missions. Mrs. Fidelia Palmer Eaton has made large contributions to sustain the work on the home and foreign

REV. J. B. VROOMAN,
Pastor 1853-55.

field. Mrs. Harriet Johnson has been most generous in her gifts to every benevolent work.

Mrs. Ann Penfield also showed her great love for the church and for the cause of Christ by contributing largely of her means for its support, and to further every good cause.

At present we sustain a woman's missionary society, which meets once a month. The president is Mrs. Frances Carr.

But we need to have a deeper interest, and a greater zeal, with such a representative on the foreign field as our beloved and honored sister, Mrs. Marilla B. Ingalls, who, for a lifetime, with untiring love and devotion, has upheld the banner of the cross in Burma, while within the past year, Miss Ella L. Chapman has broken her alabastor box, and the odor of the precious ointment fills all the air around.

When the present church edifice was erected, in 1871, the women pledged themselves to add one thousand dollars to the building fund; also to carpet and furnish the auditorium. It is needless to say these pledges were fulfilled. Many were the gifts of love and self-sacrifice. The memorial windows, the pulpit furnishings, the Communion service, the Lord's table, and the sweet toned bell, all tenderly remind us of those who once met with us in these earthly courts, worshiping now in that other and better temple.

Last of all, the women of this church have built for themselves a monument, of which they are justly proud. It is the beautiful Baptistry underneath the symbolic dove, which stands open to receive into its liquid grave, any, who, like the earnest seeker of old, "believe on the Lord Jesus Christ with all the heart."

"What has God Wrought!" We thank Him that He put it into the hearts of a few godly women to labor and pray for this church in its beginning. And we thank Him no less for the true hearts and willing hands that are with us to-day. The faith once for all, delivered to the saints, is the faith of all ages, for which we are earnestly to contend. "Let us,

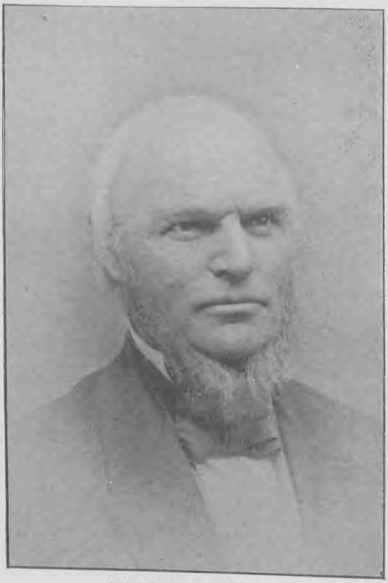
therefore, hold fast the profession of our faith firm unto the end."

Christ lingered by Samaria's well
To touch a woman's heart:
Phœnicia's daughter at His feet
Felt her life's grief depart.

Love's lowliest gifts His hand accepts,
The widow's mite He owns;
The offering of the ointment rare
With sweet approval crowns.

The woman's Friend, her Saviour, Lord,
Who wiped out Eden's shame,
And deigned with special love to crown
Her erst dishonored name.

To us. e'en us, this heritage
Of wondrous grace has come;
Nor dare we keep its gladness shut
Within our hearts and home.



LINNENS P NOBLE.

O. D. BLANCHARD.

PLATT H. SMITH.

HENRY J KNAPP.

SUNDAY SCHOOL SUPERINTENDENTS.

History of the Sunday School.

BY MISS ABBY L. ANDROSS.

TO write the history of this Sunday school is almost to write the history of the church itself, so many years has it been in existence, so closely has it been identified with her interest, so powerful a factor for good has it always been.

Before the present century was ushered in, the christian people of this little hamlet, fully realizing the necessity and advantage of a religious life in the community, associated themselves for worship, and came early to recognize the value of the Sunday school.

It is difficult to tell the exact date when the work was begun; probably not later than 1820. It was then a Union school. The first superintendent was Smith Ostram, afterward an elder in the Presbyterian church. Closely associated with him was Deacon James Stewart, who, also, in the early history of the same church, became one of the strong pillars. It is related of this good man, that he always opened the school with prayer, and prayed with his eyes wide open. This school held its sessions in a little stone school-house just east of where the Catholic church now stands.

Nearly all the people of that early period have passed away. I know of only one person identified with the work of that school now living, Gersham Breed, of Pasadena, Cal., and from him I received the names of members of his Sunday

school class, in 1828. They are as follows: Schuyler Pulford, Delos Pulford, Guilford Palmer, Paul Palmer, John Flint, Henry Eaton, Alexander Stewart, Charles Stewart. Episcopalians, Presbyterians and Baptists are represented in this list.

How long this school continued I have not been able to learn, but, in 1829, the church afterward owned by the Presbyterian society, was erected. This was not then a denominational affair, but all the villagers had an interest in it, and in July of that year, 1829, this Union school held its sessions there.

The year following our school must have become a separate organization, at least in January, 1831, we had a flourishing school supported by this church, although it was a year and a half before we had a house of worship. The records of the church make no mention of the organization of the Sunday school, or in any way refer to it in those days.

Undoubtedly L. P. Noble was the first superintendent of the school after it became a separate organization. Three members of the church now living, namely: J. Henry Smith, Mrs. Marietta Blanchard and Mrs. Fidelia Eaton were pupils in the school at this period, one of whom has in his possession a "Certificate of Admission," which reads as follows:

"J. Henry Smith, having complied with the rules of admission to the Sunday school attached to the Baptist Church in Fayetteville, is this day enrolled as a member thereof and entitled to all its privileges. May God guide and keep him, and bless the instruction he may here receive, to the everlasting good of his soul." Signed:

LINNEUS P. NOBLE, Sup't.,
ORRIN S. GILLETT, Sec.,
ROLL BOOK NO. 10,
CLASS NO. 2,

Teacher, GERSHAM BREED.

Dated May, 1831.

Pupils were formally received into the school in the following manner: The superintendent called them to the desk, and while they stood there the school sang—

"We welcome you to this dear place,
Where kind instructions given;
And hope with you to see the face,
Of Jesus Christ in Heaven."

How long Mr. Noble held the office of superintendent is not easily determined; certainly until 1835.

To him is due much of its prosperity in those days. His heart was in the work, and he brought to it an earnest purpose and a definite aim, with a determination to succeed. He was known to all the children of the village and reverenced by them as men in positions of trust in church or state were in those days.

L. P. Noble was surely successful in his work, but he had a band of faithful assistants, men and women, whose very names carry with them an influence for good. In my search for material these names have been mentioned many times: Hibbard Eaton, Gersham Breed, Orlow Blanchard, Deacon Edwards, James H. Getty, William Parker, Mrs. Parker, Mrs. Eaton, better known to this generation as Mrs. Goodrich, Mrs. Cobb and Mrs. Wing, afterward Mrs. Rotnor. Only two of these survive, but their names cannot die while this church stands.

Probably O. S. Gillett stands next upon the list of superintendents, and N. R. Chapman third, the former serving one, and the latter two terms. About this time Charles Mead held this position for a number of years, but the records are meagre at this period.

In 1842 or 1843, Deacon Edwards was filling acceptably the office of superintendent. The school was then in a flourishing condition.

Sometime in the forties Mr. Blanchard must have begun

his labors as superintendent. The minutes of the church, while making mention of the Sunday school, say nothing of its officers. In 1831 the minutes read: "We have a flourishing Sunday school." In 1833, "Sunday school is in a flourishing condition." In 1835, "Have a flourishing Sunday school." In 1837, "The Sunday school is looked upon with regard, and engaged in with promptitude and success." No mention is again made of the Sunday school until 1847, when this report is given, "Sunday school in a flourishing state, and gives promise of good." In 1848, "The Sunday school presenis some flattering prospects." In 1852, "Thank God for bringing many into the fold. A precious revival, which commenced in the Sunday school, has gladdened our hearts. We regard this interesting Sunday school as a nursery of the church." In 1857 the reports mention, for the first time, the superintendent. From this time, in the records preserved, no other name than that of O. D. Blanchard appears, until 1877; but during that time Henry J. Knapp served some years, and Prof. Arnon Williams, principal of the academy, who came here in 1849, held the position for one or two years.

No person has been so closely identified with the school and all its interests, secular and religious, as Mr. Blanchard. To be superintendent, was to him, to hold a position of responsibility and trust. He was a busy man, with so much of outside care, that he might easily have excused himself from the burden of the school. Instead, he gave freely to this work of time, strength, money. In critical periods he was ready with sound advice, with new methods, with funds. His connection with and interest in the day school gave him a greater knowledge of the children; gave to them a better acquaintance with their superintendent, and in these years his influence was unbounded. He visited and cared for the sick, and was full of helpful service when death entered a home. He gave literally of himself, and no better monument than this school is needed to commemorate his work. In 1891 the

REV. CHARLES N. PATTENGILL,
Pastor 1877-80.

office of honorary superintendent was created, that he might still fill a position in the school, though his days of active service were past. At that time the following resolutions were adopted by the school:—

"In recognition of the meritorious services you have rendered this school, we present to you these expressions of our gratitude.

For more than fifty years you have been identified with our school, and during the greater part of that time you have been our superintendent. With a loving heart and with a generous hand, you have labored ever to promote its best interests. Animated by the spirit of Christ you have found pleasure in leading children to the Master. By your words and by your example, it can be truthfully said of you, 'He lured to brighter worlds and led the way.'

To-day, therefore, in token of your long and faithful service, the members of this school unanimously appoint you their Honorary Superintendent for life. May your associations with the young still keep your heart always youthful and may you long favor us with your counsel and advice."

(Signed.) HENRY J. KNAPP,
MISS H. B. PALMER,
LEVI S. CHAPMAN.

During these years, while Mr. Blanchard was the prime mover in the school, the work was extended. A mission was established at Elkhorn, then known as High Bridge, in May, 1859, with James H. Getty, one of our most efficient Sunday school and church workers, as superintendent. Mr. Blanchard and Mr. Getty have labored effectively there. It was Mr. Blanchard's custom, for many years, to drive to Elkhorn each Sunday afternoon, nothing daunted by heat or cold, by rain or snow, taking with him a melodeon and from ten to twelve young people to assist him in the work, and it is a noticeable fact that every one of that number now living is earnestly engaged, and has been during the intervening years, in Sunday school work. Giving did not impoverish. Many additions to the church were made from this mission school. In 1869 it was in charge of Rev. I. K. Brownson, and remained a part of our school a number of years. It was re-opened in

1880 by Brother Bartlett of the Episcopal Church, whose untiring zeal and faithfulness is known to you all.

These years were prosperous ones for our own school. It reported over three hundred enrolled, and a good average attendance.

A special feature of the school at this time was its infant class, with Mrs. Lucy Tremain as teacher. Sometime in the forties she had come to us. Believing that the training of children should begin in their infancy, she brought her own little ones into the school and taught them there. This formed the nucleus of a primary class. Gifted beyond the average, and in advance of the age, she possessed a rare talent in the teaching of little children. It was a consecrated gift, and it became a powerful instrument in the building up of the school. During one year the records show an enrollment of one hundred pupils in her class.

In 1877, Plat H. Smith was elected superintendent. He servered for two years and proved himself a most efficient officer. For the next four years Mr. Blanchard again occupied the office, when he was relieved for one year by a young brother, George Fulmer. Another four years found Mr. Blanchard at his post. He was succeed by H. J. Knapp, who held the office for three years In 1891. Mr. Blanchard again became superintendent, serving one year, his last.

Levi S. Chapman, son of N. R Chapman, followed with one year in office. His removal to Syracuse made it necessary to elect a successor and Prof. F. J. House became the superintendent. He occupied the position for two years, but declined a re-election for the third year. H. J. Knapp again became superintendent in 1895, which office he still holds, with no less of faithfulness than his predecessors exercised.

From the first the school has been self-supporting, and not only that, it has given liberally to religious and educational work, as the Lord has prospered it. The special foreign field, in which it has been interested, has been Burma, where it has

supported preachers and educated students. Servants of the Master have gone out from it to preach the gospel at home and abroad. Its methods of study have been in keeping with the times in which it has existed. As a Union school the Bible was the only text-book. As the schools withdrew from this and became denominational, question books were used.

Later, there was a return to the Bible; the verse-a-day system. Little real teaching was done. It consisted, generally, in listening to the seven verses from each pupil. If a pupil had committed more he recited it. One decided advantage was gained, whole chapters of Scripture were thus stored in the memory. The International Series, with "Helps," so called, was adopted soon after it came into existence, and has been in use in the schools ever since, with the exception of two years, when the Blakslee System was substituted.

Faithful superintendents and faithful teachers have, under God, made this school what it has been, but we rejoice to say that faithful pupils have also had a large share in its prosperity.

It is no light statement to make that one member of this school has not failed for a single Sabbath in nearly eleven years to be in his place, and in the history of this school the name of Porter Smith will stand, so far as we know, without a rival in all the years of its existence.

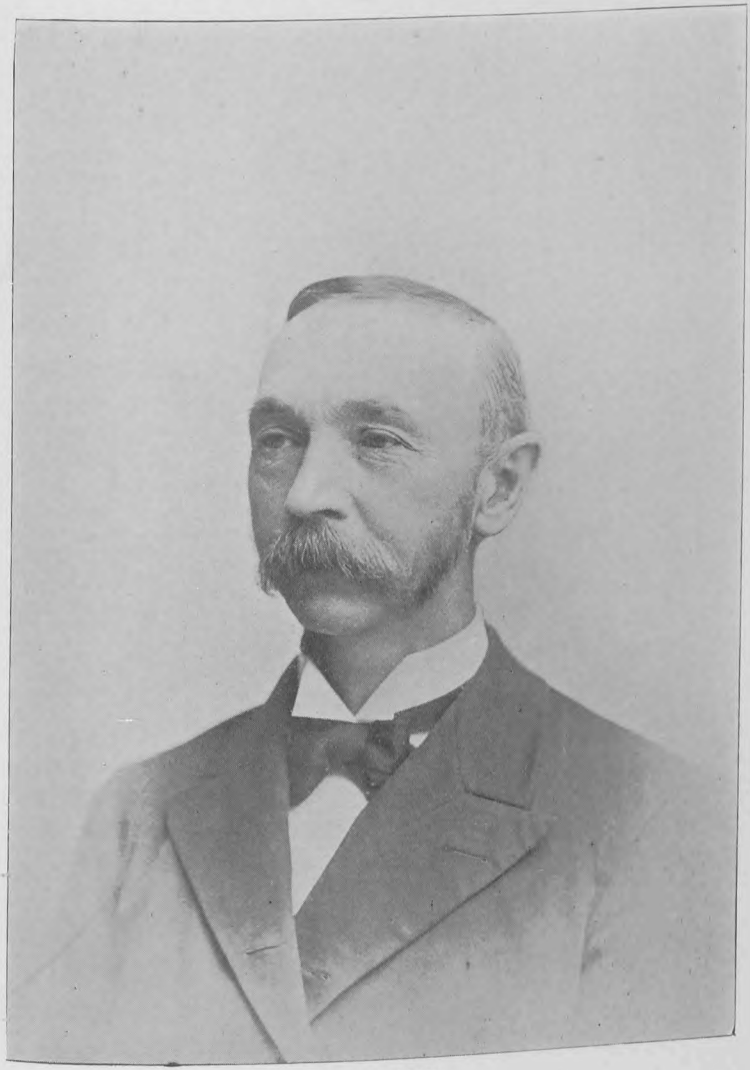
The pastors of the church have always been closely associated with it and in sympathy with the work.

God has set his seal upon the labors of this department of the church, and in the years to come we believe that richer blessings will attend it, than the years of its past history have known

YOUNG PEOPLE'S WORK.

BY MRS. P. S. CARR.

IN the early history of this church little attention was anywhere given except in the Sunday school, to utilizing the capabilities of the young for the work of the church and spiritual upbuilding In more recent times this church, in common with churches generally, began to inquire how these latent forces, which had been allowed to lie dormant, could be made to subserve the interests of the church and the cause of Christ, and how they could become best fitted to become active workers in, and supporters of, the church. This sentiment had found expression along individual lines, but took no organized form till October 15th, 1886, when the Christian Endeavor society was born, a timed child which the church cautiously received, though since then she has bolder grown and church and society speak with confidence, born of experience, of its possibillties and its powers. Previous to this a large number of young people had come into the church, and Christian Endeavor seemed wisely to solve what to do with them, and accordingly a society was formed with H. J. Knapp, president; Arthur M. Coon, vice-president; Parker S. Carr, secretary; Lillian Baker, treasurer. A constitution was adopted. Prayer Meeting, Lookout, Social, Missionary, Temperance, Flower and Relief committees were appointed, and Christian Endeavor was fully started on its way. The following is the pledge: "It is expected that *all* the active members of the society will be present at every meeting, and that each member shall take some part, however slight, in every meet-



REV. A. C. LYON,
Pastor 1860-65, 1886-92.

ing." A revival followed closely upon this step and brought many into the society, and in June, 1887, it numbered 91.

The society was not the most congenial place for those who do not make a business of religion, or for luke warm or worldly christians. Older people were suspicious of the young people arrogating too much to themselves, and the young people suspicious of interference by the older people, both of which suspicions fortunately have well nigh had their day; but these, with other not unnatural reasons, caused after awhile a decline of the society, so that in 1888 the outlook was very dark, and the society near disbanding. Through the earnest, persistent and prayerful efforts of the pastor, Rev. A. C. Lyon, and a few of his faithful supporters, and profiting by the former experience, the society was re-organized and was soon on a firmer foundation and in a flourishing condition, not by a rush or whirlwind from without, but by taking deep root, and growing from within. The signing the pledge, as it stands to-day, which is the pledge of the general society, by all who join this society, was put into execution January, 1890. From time to time efforts were made to raise the standard and the blessing of God rested upon these efforts.

The prayer meeting, the consecration meeting and the pledge have been specially emphasized. The social meetings have proved stepping stones to the prayer meeting, and the young people have been found willing to sacrifice pleasure, strength, time and money for the work, and the society has acquired a standing and a recognition which many conservative ones were slow to accord to it. Not many months since a former president of the society, who, listening to the call of God, had consecrated her life to the Master's service, left us for mission work on the foreign field. Some have claimed that the young people would attend their own meetings and neglect the church prayer meeting. A careful record kept for several months proved that seven to eleven of those present at the mid-week service were Christian Endeavorers.

The following have served as presidents of the society: Henry J. Knapp, Arthur M. Coon, Herbert Knapp, Mrs. P. S. Carr, Frank Vedder, Miss Abby L. Andross, Fred Fisher, Miss Nettie Morse, Mrs. Florence Hatch, Miss Lizzie Clark, Miss Ella L. Chapman, Miss Fannie Chapman, Miss Ida V. Lewis, Miss Sarah F. Chapman, Frank J. House, Miss Eva Ammerman, Mrs. H. J. Knapp, Berton Balsley, Howard Hart.

The interest in young people quite naturally awakened also an interest in the children, and in the winter of 1887, during revival meetings, a society, very similar in its workings to the Junior Christian Endeavor, was organized by Mrs. A. C. Lyon, under whose supervision it remained for sometime, when the meetings were discontinued and the older ones joined the Senior Christian Endeavor society. In March, 1893, "a Junior Christian Endeavor Society" was organized, with Miss Nettie L. Morse as superintendent, and Miss Lizzie Hatch and Mrs. E. W. Saphore as assistants. They cared for the work until October of the same year, when Mrs. George B. Adcook was appointed superintendent and served about two years. In 1895 Mrs. Saphore was elected superintendent, with Mrs. A. M. Coon as assistant. In 1897 Mrs. A. M. Coon became superintendent, with Miss Francis Clark as assistant. During the past year they have given $18 00 to missions, and a quilt to Miss Ella L. Chapman, our missionary in Burma. From the first till now the meetings have been well attended, and a good degree of interest manifested.

The young people, including the children, aside from schooling themselves for future usefulness in the church, have manifested their interest in it, and service for it in many ways; they have accustomed themselves to taking part in the general meetings; have contributed through their own channels to various benevolent objects; have kept the pulpit decorated regularly, from Sabbath to Sabbath, with their floral offerings; in case of the death of any of their number, have sent flowers to the family and for the casket; have lined the new-made

grave with evergreens and flowers, and deposited boquets of flowers in the grave, and have been ready to respond to other calls made upon them by the church, and made their influence conspicuously felt in the Sunday school. If we care for the young people and the children, we are not only securing their present well being, but are insuring the best interests of this church for the time to come.

NOTE.—It is but proper here to state that Mrs P. S. Carr, who has abstained from any mention of herself, has been one of the most devoted and useful promoters in all of our young people's work.—Committee.

Abstracts of Addresses.

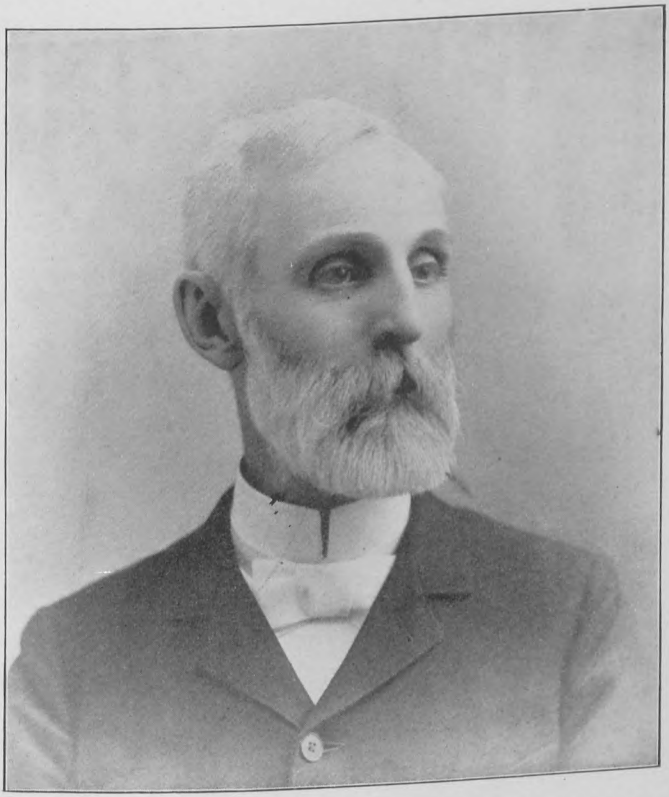
SUNDAY SCHOOL SERVICE.—REV. E. M. BARBER, FAYETTEVILLE.

I WOULD say something helpful to the Sunday school teacher. You would go to your classes with power.

First. You must believe the word No one can well teach who only half believes. "I believed, therefore have I spoken." "We also believe, and therefore speak." Mr. Spurgeon says: "No man should speak, unless he believes. The speech of the waverer is mischievous, but the tongue of the believer is profitable: no more powerful speech ever fell from human lips, than that which eminates from the heart profoundly convinced of the truth of God."

You have always believed the word! If your faith is no stronger to-day than when you began, then something is wrong; you have not treated the word as it should be treated, as it was designed to be treated. This was Paul's commendation to the Thessalonians, "Because that your faith groweth exceedingly." The Saviour's teaching from "the grains of mustard seed," is that our faith should be a growing faith; as your faith in your friend should be, a growing one, as he gives you fresh instances of his ability, and integrity, and loyalty, and love. You cannot have a growing faith in Christ without a growing faith in His word. He is in His words, as you are in yours when you mean what you say, only in a vastly larger sense. The rule by which your faith may grow, is "obedience to the word." "Obedience is the law of spiritual disclosures."

Second. Believe the word, because of criticisms you sometimes meet, by which you are perplexed, and your faith may



REV. HERBERT C. WOODS, D. D.,
Pastor 1867-72.

be weakened. Some of the so called "higher critics" have done good and true work. They have helped us to understand some of the books of the Bible better. But they do not agree among themselves, and a theory held to-day may be relinquished to-morrow, or a few years hence. Much of the work is assumption, and their method of dealing with Scripture is arbitrary. All good and true work which the critics have done, we will accept, but when they undertake to tell us when and what the Holy Spirit shall work in the heart and life of any man, to that we cannot give assent. Out of their time! and beyond their time! Yea, for all time, spoke these grave, earnest men of the Old Testament, in their highest moods. We need not fear what men can do in this matter; they have not taken the Lord Jesus out of the New Testament, and they cannot take Him out of the Old, and being sure of Him, we can be sure of ourselves and the future.

Third. You must not only believe the word, but believe in it. This is a broader statement. When I say, "I believe that man," I mean that I believe the word he has been saying, or the story he has been telling. When I say, "I believe in that man," that means that I have confidence in his ability, and integrity, and faithfullness to do what he has promised. So must we have confidence in the written word, that it will accomplish something. It comes with authority; it has power in itself— "the power of God unto salvation to everyone that believeth."

You are to bring the Word and human souls together, build up the converted in the faith, and win the unconverted to Christ. But after you have sown the seed, which is the word of God, do not be filled with anxiety, and be constantly making efforts to ascertain if it is taking root. They who sow seed in the fields do not generally fall to digging about it to see if it is going to grow; they leave that to its nature. We cannot make the heart of another bring forth fruit, "For the earth bringeth forth fruit of herself." Leave the result with God. If we have this confidence in God's word, we shall

teach it with courage and expectation, and this will give an added power to it.

Lastly. The word of God is to become our word. Eating "the roll," in Ezekiel's vision, when he was to "speak unto the house of Israel," was a symbol of what God's word was to become to the prophet. So make God's word your own; "Eat it," and live upon it; like Job, when he esteemed it "more than my necessary food;" as the Saviour said, "He that eateth me, even he shall live by me." Know it by experience as you would teach it to others. When God's word becomes an experience of your own, then can you teach it with power, and ease, and assurance, and shall not teach in vain. It is the truth embodied in the character and life, the man back of the teacher, that tells.

REV. W. H. HAWLEY, FAYETTEVILLE, N. Y.

After alluding to the history of the church, and the good which had been accomplished through its instrumentality for the past one hundred years, Mr. Hawley called attention to the place which the Sunday school occupies among the agencies which God has blessed for the upbuilding of His church, and the advancement of His kingdom.

The history of the Sunday school, connected with this particular church, is synonymous with the history of Sunday schools the world over.

God put it into the hearts of His people here, a great many years ago, to organize a school for Bible study, where the children and youth might be instructed in the truths of the gospel.

Very soon this Sunday school was reported as prosperous; then came to be regarded as the nursery of the church; and ere long, the fact is recorded, that a large number have come from the Sunday school into the Church of Christ.

The Sunday school is not a mere appendage of the church, but one of its institutions that should be most cordially sup-

REV. W. H. HAWLEY,
Pastor 1880-86.

ported. It is usually regarded as a modern institution, but the modern S. S. is the revival of an ancient idea. Prominence is given in the New Testament to the *teaching* of the word. The preacher's mission is a great one, but the teacher's mission is equally important. There were teachers as well as preachers in the apostolic church.

We may well acknowledge the importance of the Sunday school as an agency for good, when we consider that there are to-day 10,890,092 pupils in the United States alone.

This work among the young is a hopeful work. Formation is better than reformation. It is easier to bend a sapling than it is to bend a tree. Michael Angelo saw an angel in a piece of marble: So we may behold the possibilities of Christian manhood and womanhood in the children.

Brief addresses were also made by Mr. A. R. Merrell, superintendent of the Presbyterian Sunday school; Mr. De-Lancey Bartlett, of the Episcopal school; and Rev. W. E. Brown, representing the Methodist school. They each brought greetings from their schools, and congratulations, with words of encouragement, and cheer, and of hearty good will, which were felicitiously expressed. These schools have been in cordial co-operation for the time past, and this service will tend to strengthening the bonds of union in love and fellowship for time to come.

YOUNG PEOPLE'S SERVICE.

ADDRESSES BY FORMER YOUNG PEOPLE OF THE CHURCH.

REV. WM. P. DECKER, FABIUS, N. Y.

The Baptist church of Fayetteville is my mother. She is unwithered by age. Her eye is not dim nor her spiritual force abated. For another century it will be said of her, as in the past, "As soon as Zion travailed she brought forth her children." Dear old mother, I fondly salute thee. At your bidding I have something to say to your young people. Let it be this: *Cherish a Great Purpose.*

You are worthy to do it. Each one of you is individually great. Latent possibilities in you are immense. You enshrine the inbreathing and the image of God.

Whatever was lost by sin, has been restored by grace. The "seed of the Kingdom" is planted in you, a vital principle which assures results; a norm which predestines the results shall be great.

It is the potentiality of a great purpose. Paul was no more than you worthy of this. His was the same Creator and Redeemer as yours. The word-seed that wrought in him the highest purpose known to man, has fallen into your hearts.

It belongs to you to say, "This one thing I do; forgetting those things which are behind and reaching forth to those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus."

Study the audacious hyperbole of Father Taylor, "Catch

hold of the poles with both hands and shake the universe * * * * * * * * * That purpose will draw all other purposes into its service.

Whether you become housewives, farmers, mechanics, lawyers, doctors, artists, authors, statesmen, teachers or ministers, you will, for the sake of that purpose, strive to be the best of your class.

Whatever else may be true or false, respecting the slothful and slatternly, this always is true of them: they lack the self respect which is the inalienable prerogative of the children of God.

No slouch is fit for the kingdom of heaven. * * * * * * * * * * Your dominant purpose will be the full area of your manhood. It will constitute your character and commendation when God shall test you for placement here and beyond.

Not achievement, but *purpose*, touches the mark for the prize of the high calling of God in Christ Jesus.

LEVI S. CHAPMAN, ESQ., SYRACUSE, N. Y.

I am proud of having once been a member of this the oldest Baptist church in Onondaga county, and, with one exception, the oldest in Central New York; a church whose years, when multiplied by two and a half, takes us back to Roger Williams, who organized the first Baptist church in America; when multiplied by four, takes us back to Martin Luther, the founder of Protestantism, and when multiplied by nineteen, takes us back to Christ, the great Head of the Church.

The past one hundred years have witnessed marvelous changes in the industrial, social and intellectual world, but no greater than in the religious world. The history of Christianity might well be likened to a great battle, which began with Christs' advent here, has continued during all of the last nine-

teen hundred years, and is still being waged with greater earnestness than ever before. Look over the list of warriors who have had a part in this great contest. First and foremost is Jesus Christ, then comes those early desciples, and, following in their order, the early Christian martyrs, the Conquerors of Rome for Christ, the missionaries from Rome to Europe, those loyal and loving Monks of the Dark Ages, the Crusaders, Savonarola, Luther and the other leaders of the Reformation, such as Lattimer, Ridley and Cranmer, the Pilgrims to America, and lastly the missionaries to all the world. These all died, or were willing "to consider themselves worthy to die," in order that they might advance the cause of their blessed Master.

"Their eulogies are written,
In letters fair and bright,
On the page of immortality,
In yonder world of light."

What lessons do we learn from these lines? First, they all had the same purpose in view—the winning of this world to Christ. Like them, we must remember that everything belongs to Him. We must take Christ with us into our business, politics, charity, amusements, and into even our religion, until we can pray in a spirit of faith, "Thy kingdom come, thy will be done here as in heaven." Secondly, in them all we find such faith, such bravery, and such enthusiasm, born of the spirit. Each did such valiant service because his heart was in the cause.

Never before have the forces of evil been so arrayed against the forces of religion as now. The supreme hour of the contest has come. There are great questions to be solved, questions relating to labor and capital, monopolies, wealth and politics, and there is but one solution—the religion of Christ—to be by us us put in practice.

There can be only one outcome to this contest. God with us, who can be against us? Let us proclaim, as did David of

old, "Who is he that defies the armies of the living God? Let us enlist underneath the Banner of the Cross, and taking for our watchword the battle cry of God'rey and those early Crusaders, "It's God's Will! It's God's Will!" let us march onward and upward to victory.

REV. D. KENDALL SMITH, DEPOSIT, N. Y.

I take it, from the arrangement for this service, that our mother church does not propose to live on dim memories of the past, but in and for the future, looking for better work and larger conquests in the opening century than in that now rounded out.

And to what instrumentalities can she look with larger hope than to her young men and women?

Not in vain is the bouyance of hope, the high resolve, the capacity to do and dare on a large scale, for no great thing can be accomplished without them.

But the best strength of young men and womanhood does not lie chiefly in ambition, enthusiasm and the energy of resolution; these are needed, but more and better are needed also.

St. John gives the true idea, "Strong, because the word of God abideth in you;" strong, because through that indwelling word they had "overcome."

They only are strong for good who have the mighty power of the divine word in them.

For your part of the work, of the opening century, you need one thing more. Organizations, plans, methods, prayers and appeals, all these are powerless if the spirit is not in you. He alone can put divine life into both servants and service, making them "the power of God unto salvation." "Not by might, nor by power, but my spirit saith the Lord."

Human power and wisdom go with men's measures and means, and they fail. God's strength and His sure promises

go with the Holy Spirit, and "His word returns not to Him void."

There will be difficulties and obstacles. Our fathers found them, and so shall their children; but think of difficulties as opportunities to show what divine power and grace can do in a human life by helping it to overcome.

General Service.

REV. H. P. KLYVER, BALDWINSVILLE, N. Y.

BREVITY AND CONTINUITY.

As we contemplate the Centennial celebration of this church, two words come to us as expressing our thought and feeling. The one is Brevity and the other is Continuity. We are impressed with the brevity of human life and the continuity of the Christian Church. One hundred years ago this church was organized. Not one of the charter members is here to-day. The godly men and women, who, by their prayers, their longings, their labors, and their sacrifices, laid the foundation of this church, have all gone to their reward. This church has more members slumbering in yonder cemeteries than are present here to-day. It is true that, "All that tread the earth are but a handful to the tribes that slumber in her bosom." But we are also impressed with the continuity of the Christian Church. One hundred years ago this church was organized, but I venture the assertion that it had not three hundred and twenty-six members. Ten, twenty, thirty, or possibly forty, consecrated men and women laid the founda-

HERVEY EDWARDS.

WM. FILLMORE.

SANFORD B. PALMER.

WM. L. KNAPP.

FORMER DEACONS.

tion of this church. They acted their little part and passed away. Others entered upon the stage of life here, acted their part and passed away. And so an army of people have lived and acted and passed away, as we are all doing, and as we must. But the church is perhaps the strongest in power and consecration in its history.

As we turn from the church local to the church universal we are impressed with the same truth. The Roman Empire was set upon crushing the Christian Church under Nero and Julian the Apostate. Rome is passed into history, the church remains.

The continuity of the church depends not upon her external organization, but upon her internal life. The Church of Rome to-day exists, not because of her external organization—perfect as that may be—but upon her foundation of the Fatherhood of God, the Divinity of Jesus Christ, the Personality of the Holy Spirit, and the Inspiration of the Holy Bible. The continuity of the "Holy Catholic Church," to which we all belong, will depend upon our living, and adhering to, that same faith, and upon our translating that faith into Christ living on earth.

REV. C. P. OSBURN, FAYETTEVILLE, N. Y., PASTOR PRESBYTERIAN CHURCH.

It gives me great pleasure to bring congratulations and and assurance of hearty good will from the church over the way. We have taken deep interest in this celebration, and it has almost seemed that it might be a joint centennial in which we are partners. Your Sunday school and ours seemed to be Siamese twins united in service, until the ligament was cut when churches were built in the thirties.

These elaborate and beautiful floral decorations help the twin theory. Here are two century plants. It cannot mean

that one church is two centuries old; why not that two churches are one century old?

But we go to the records and the illusion is dispelled. The date is plainly fixed; our centennial will be May 6, 1930. You are all cordially invited. Meantime don't make any conflicting engagements.

In the century past what changes have occurred! What changes in the style and comfort of living.

One hundred and three years ago, a little girl of eight years, Abiah Sweeting, was coming to Fayetteville, which then was not Fayetteville at all, but only wild forests. She was in one of two deeply laden batteaux coming up the Mohawk; two men in each, with poles and oars, worked the boats up the river. At Fort Schuyler the boats and cargoes were drawn by oxen to Fort Bull, were there launched and floated down Wood Creek and Fish Creek to Beacon Beach, now Sylvan Beach, on Oneida lake. Next morning they sailed straight across to Chittenango Creek and up that stream and the Limestone to a little ravine, half a mile from where Urinda Catholic church now stands.

As they landed here it began to rain, and Abiah walked four miles by the side of her grandfather, who carried on her back a two-year-old boy, Jake Terrill. At night fall they came to Bishops Brook.

Abiah's uncle had come overland from the Hudson with an ox team and built the log house on what is now the Coon place. It had one room and the floor was half laid with split logs. On this floor, dripping wet, they lay down to sleep. The night was clear and cold. Abiah awoke shivering, stretched her little hands to one side and the other to find something to stretch over her, but soon fell wearily to sleep again, and slept till morning.

So did these early settlers come and live a hundred years ago. Oh, the sin and shame of it, that we should ever complain amid the comforts and blessings we enjoy.

In latter years a son of this little girl Abiah, Jonathan Worden, became a staunch member of this church, and a grandson is now living within stone's throw of us in a house full of modern comforts.

In this century like progress has been made in the relation of the church to children, to woman's work, to missions, and especially in the matter of church comity.

It is now only the natural thing for a Presbyterian pastor to give a welcome and right hand of fellowship to a Baptist brother as I now do.

Our brother, the pastor elect, was questioned this morning concerning his call for the ministry. Dr. Nathaniel Taylor once said the best definition he ever heard of such a call came from a mechanic. There are three things in a call, said this man. "First, a man must want to preach." If a man is not impelled by strong inward spiritual feelings, he has no call to to preach. "Second, he must be able to preach." A man may wish to preach and not be able, then he has no call. "Third, he must be able to get someone to hear him preach."

Our dear brother here has the desire to preach. That inward constraint is upon him. He has the ability to preach, and has proved it in this pulpit; and he has got a congregation to hear him preach. And such hearers, my brother! You will nowhere find a more intelligent, kindly and appreciative body of hearers than is found in this beautiful village.

With a right hand of fellowship, I give you cordial welcome to this work, and may Almighty God grant you his richest blessings in it.

REV. J. H. BENEDICT, MANLIUS, N. Y.

After God had created the world with its trees and foliage, its beasts and birds and fishes, it lacked one thing. God desired companionship; therefore he made man.

Naturally, we ask ourselves, what that man was like?

Physically, he was perfect, "in the image of God" he was created. Sin had not deformed the body, lust and desire were not stamped upon the features, old age had not bent the frame. Erect, strong, beautiful, perfect, he met his God in the cool of the day and walked with Him.

Mentally, God gave him orders to name and oversee all the works created, indicating that his mental capacity was equal to the task.

Morally, he was in that blessed state of innocence, which has no cause for regrets, and no sins to call for repentance.

This was the man God desired, and consequenty created for his companion; but Adam fell and the design was broken and the model lost, and the copies produced resembled the imperfections and defects, with a greater degree of accuracy, than they did the good.

Then God set forth the abstract idea of manhood in the tables of stone, and while these were in a manner successful, they did not suffice and we were given the illustrated, perfect manhood in the person of Jesus Christ; not theoretical, but supremely practical.

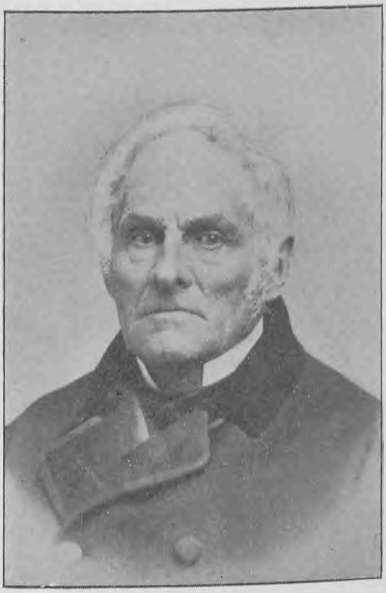
The carvings of His life were so clear cut, and the texture of that life of such fine quality, that the ravages of time and acts of vandalism have not defaced it.

We would emphasize some of the qualities of this, our model. He was *obedient* to parents, nation and God.

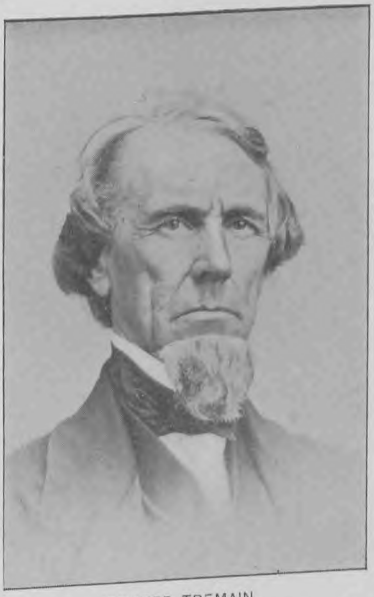
He was *loving*. He vitalized the word love. His was a love so pure that angels might well blush before him.

His *morals* were so pure that he would not parley with the tempter.

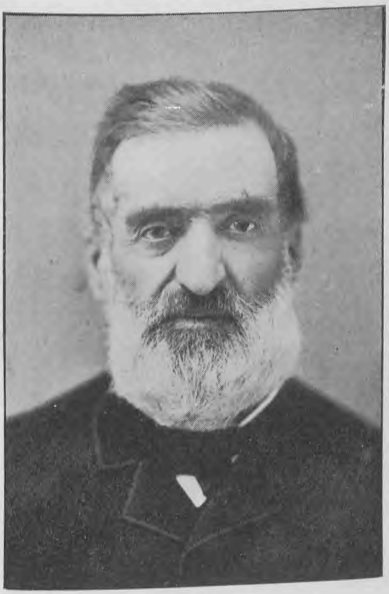
He was so *helpful* that he did not cross a desert life without making it to blossom and bear fruit. Did He find suffering? He left relief. Did he find want and hunger? He gave bountifully and left plenty. He was, however, best of all, *self-sacrificing*. This trait of character has made the world what it is to-day. It has created schools, built churches, and



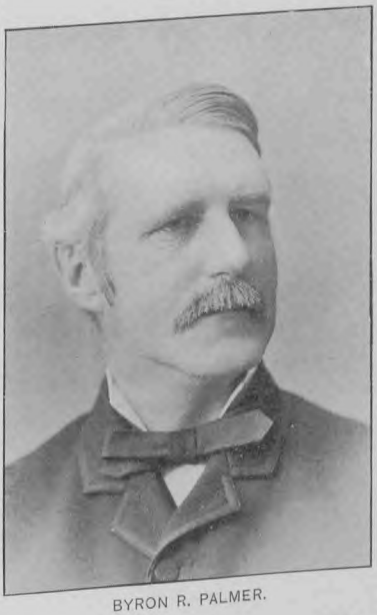
AMBROSE SMITH.



PORTER TREMAIN.



LEVI SNELL.



BYRON R. PALMER.

FORMER TRUSTEES.

sent the missionaries of the cross into heathen lands. He inculcated the true spirit of knighthood.

The great need of the day is *men*. The home, the church, the nation. God needs men; men of character, men of integrity, men of solid worth.

Such men as Jesus was, are looked after and the world holds out her hand to welcome them into places of trust and responsibility.

Pattern after this model, and when you feel to come short of it, ask Him to help, for he is ever ready to do so.

REV. E. RICHMOND, CAMILLUS, N. Y.

"The world's moral improvement in the past century."

There has been improvement and evidence of this may be seen:

1. In the Temperance Reform. Early in the century *intoxicants* were used by all classes in society, pastors, officials in the church and leaders in the Sabbath school thought it quite proper to drink ardent spirits. The case is reversed now and all religious leaders are in disgrace who countenance the use of intoxicating drink. Then very much has been done to overthrow the drink traffic. Five of our states are under partial prohibition; many counties in the South are under local option, and over twenty counties in our own State have declared for local option.

2. In the Emancipation of the Slaves. Slavery was tolerated in nearly the whole Christian world one hundred years ago. Now it is contray to law in every Christian nation. This is a great moral gain.

3 In the removal of great evils in Eastern lands. The burning of widows and the murder of infant children were regarded as religous acts in India much less than one hundred years ago. All this is now rendered impossible by legal enactment.

4. In the spread of the gospel Make men Christians and you make them moral. The nominal Christian population of the world has doubled in one hundred years. Missions in heathen lands are increasing in their number and strength, all of which goes to show that, notwithstanding the existence of much evil in the world, it is getting better and better.

REV. W. E. BROWN, FAYETTEVILE, N. Y.—PASTOR METHODIST CHURCH.

Rev. Mr. Brown expressed his feeling of fellowship in the great work in which all the churches are engaged. His remarks were characterized by a fraternal, Christian spirit, and earnest words in the interest of the larger Christian living and service, and were so well received that it is to be regretted that an abstract of the address has not been furnished for this publication.—Committee.

REV. J. M. WINCHESTER, ELBRIDGE, N. Y.

The Fayetteville Church during the Coming Century.

Will there be another century before the coming of our Lord? We most faithfully watch for his appearing, not when we stand idly staring at the stars, but when we stoop to perform the nearest Christian duty. The band of disciples in this place will doubtless thus be found watching and working when He shall appear.

Two general predictions with reference to the future of this church:

1. Her future will be in minature that of the denomination. The history of individuals in its larger outlines is like to that of nations. "The whole of one truth is all truth." The drop of water will not far outstrip its fellows in the current.

2. We may expect of this church a century of progress along old lines. There will be no very startling or radical departure from old methods, but advance there will be. We need not expect at the close of another century every sinner in Fayetteville to be converted and every saint to be sinless.

Three specific predictions:

1. A wider proclamation of the Gospel by individual members. Browning has given expression to the wish—

> "Make no more giants, God,
> But elevate the race at once."

The closing decades of the century have witnessed a partial fulfiillment of half the desire. One hundred years ago, the Baptists of England possessed three spiritual and intellectual giants, Andrew Fuller, Rob't Hall and Wm. Carey. The latter half of the century has been less prolific in giants, but has given birth to a vast army of efficient workers. The coming century is to be one of individual witnessing for Christ.

2. There will be an increasing and wider interest in the physical and social welfare of humanity. Christ came to save man. Man possesses a body as well as soul. Someone has said it is possible to find churches existing side by side with crying evils and at peace with them. It is time that the relation of the church to moral reforms was more clearly defined. We must not withold the hand of help from our fellows who have fallen beneath the burden of physical and social reforms. While not relaxing her efforts to save souls, this church will labor more strenuously to save society.

3. The Twentieth Century will be one of intense missionary activity. The first missionary society was but five years old when the Fayetteville church was organized Now there are 69,000 missionary workers and 1,115,000 native converts. The whole world has thrown wide its gates. The churches are familiar with the history of missions and systematically organized for their promotion. The end is not yet. In a

painting by Jones Barker, the Queen, resplendent in court dress, with jewelled crown upon her brow, is represented as handing a copy of the Scriptures to a dusky African kneeling at her feet. In my vision, I behold the Church, clad in robes of dazzling beauty, bestowing the Word of God upon a waiting world.

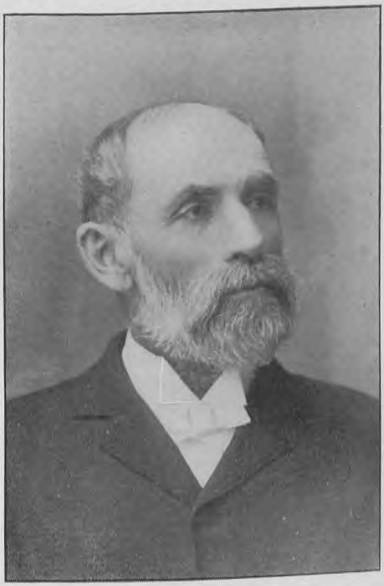
CENTENNIAL POEM.

BY REV. I. K. BROWNSON.

We know how sin earth's history pollutes,
How sinning men became but highborn brutes;
Grieved with the race, their violence, and blood,
God swept them off with a destroying flood.
The new-tried race their altars reared with awe,
As if to promise righteousness and law:
God's law and Prophets through the ages tried,
Proved that men were helplessly to sin allied;
While heathen nations by blind passions led
In curse of trespasses and sins were dead.

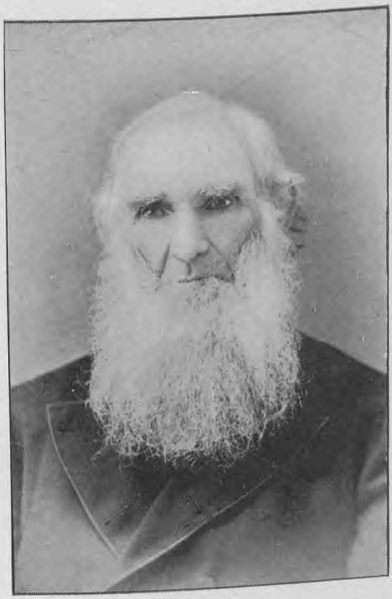
All this, foreseen,—God at a priceless cost
Sent forth his Son to seek and save the lost—
Armed with all power to manifest His name,
His pitying grace, with judgments to proclaim,
As Prince and Lord,—all knees to Him should bow
And all earth's fullness should His throne endow.
He is our surety and Redeemer made,
Strength and sufficiency to men conveyed;
A victor over sin, death, and the grave
All power is His in heaven and earth to save:
They who by Him to God are reconciled,
Cleansed by His blood, are created undefiled.

Renewed by grace and by His spirit born,
Such as His jewels shall His crown adorn;



REV. WM. P. DECKER.

REV. I. K. BROWNSON.



N. R. CHAPMAN.

T. B. ROBINSON.

Such for His work and witness our Lord chose
And called His Church, when He from earth arose,
"Light of the World"—its darkness I illume,
So shall ye shine to dissipate its gloom.
My Father hath sent me, so you I send,
Lo! I am with you till the world shall end.
Go through the world and God's free grace proclaim,
Baptize, and make disciples in my name;
Awhile the earth will struggle on in pain,
'Till I for judgment shall return again."

Christ's Church is not in *sounding names it bears*,
But in its character as worshipers.
If I discover it by anxious search,
How may I photograph *the Christian Church?*
Mysterious, paradoxical, unseen,
So much of flesh and sense now comes between—
"God's people"—are His heritage on earth,
For whom in chief creation had its birth.
"It's *God's kingdom*" now, but inchoate,
Yet, destined to attain perfected state.
For vision of its aspect when complete,
Read up Christ's parables of Tares and Wheat.

Christ plants His kingdom ever to endure;
To be of earthly tragedies the cure.
All adverse powers He must needs subjugate,
And sin and curse no more will tolerate;
Satan and all his hosts must be destroyed,
And all God's universe of such be void:
Thus cleansed, restored, all things are made anew.
How will creation triumph in the view?
In loving concord with their God adore,
Rejoicing in His fullness evermore.

Are we a section of this countless host,
Born of His spirit, and our Leader boast?
Part of *His kingdom*, yet not of this world,
Whose banner is the cross aloft unfurled?
"*A priesthood*" cleansed, in their appointed dress,
Baptized with Christ to fulfil righteousness?
"*His temple*," where the living God shall dwell,
And his pure spirit worship doth excel?
Through toils and sacrifice a countless sum
This priceless heritage, the church has come;

Midst earthly hate like a destroying flood
Disciples sealed their witness oft with blood,
Like their victorious Lord amidst the strife,
Heroes, they died in hope of better life.

By elements human churches divide,
Partly by piety—partly through pride,
If holding His truth is Christly in aims,
Should any dispute their orthodox claims?
By Ecclesia lines we are much bestrid;
If they cast out devils, should any forbid?
If yet our religion be mixed with dross
All men are wronged, and suffer loss;
God's gift most divine men's use may degrade,
As Christ was by His disciples betrayed,
As soldiers upon His vesture cast lots,
So His church is *a raffle* by men's complots.

Our history we survey one hundred years—
Does joyous confidence now banish fears?
'Twere folly to account *our duty done*;
Close up our ranks—*our battle still is on!*
Three generations, our church rolls record,
Their names and deeds in honor of our Lord:
They speak to us—they heavier burdens bore;
Should not our richer stewardship do more?
It were *our praise* if *zeal like theirs* were shown,
What,—if, through weakness, *we let go our own!*
Sure,—carnal ease will piety supplant:
Woe to the church, if less than militant!

Are we "God's house?" What characters befit
Such dwelling, and the fellowship of it?
Too many carnal souls the church pollute
And their hypocrisy to it impute,
If not with sins and carnal sense at odds.
Be honest, go ye forth, serve other gods;
God gives us converts—preachers too, our own,
And some, we cheerfully our neighbors loan!
Since our Lord taught us truly to believe
"Better it is to give than to receive."
God's truth alone in honor, we admire,
Nor can hay, wood and stubble stand His fire.

Sure life and death must emphasize our creed,
When in God's name with sinning men we plead:
All men by nature are corrupt and dead;
Those saved stand up in life in Christ their head,
All fullness is in Him —adore the Son!
None other name is given,—"God's Holy One,"
He is the way to God, the Truth, the Life.
Man's way apart shows error, death and strife;
Our life in Christ alone, so God decrees,
While He dwells in His church, she holds the keys!
Yet unseen glories for the church, await
The coming of her Lord for marriage state:
A Princess she in royal robes will stand,
And give the King her wealth of heart and hand;
The New Jerusalem her jeweled home
And earth made Paradise, God's kingdom come.

FAYETTEVILLE, AUG., 1897.

ORDINATION SERVICE

ON invitation of the Fayetteville Baptist Church, to the several churches composing the Onondaga Baptist Association, and the church in Newton Center, Mass., to meet with them in their house of worship, as a council, Tuesday, September 14th, 1897, at 10 o'clock A. M., to consider the propriety of setting apart to the gospel ministry by solemn ordination Henry B. Williams, a recent graduate of Newton Theological Seminary. The call for the council was read by the clerk of the church, H. J. Knapp, and the following churches responded by their delegates, to wit: Bal winsville, Rev. H. P. Klyver, Dea. Mason Gorham; Camillus, Rev. E. Richmond, E. D. Sherwood; Clay, Rev. R. H. Gillespie, W. Spencer. W. W. Spencer; Elbridge, Rev. M. J. Winchester, Chas. Chamberlin; Fabius, Rev. Wm P. Decker, Henry Sears, Marcus Fosmer; Fayetteville, Rev. J. B. Smith, D. D., Ira L. Blanchard, Frank B. Fillmore; Manlius, Rev. J. H. Benedict. M. Dunham, O. W. Moulter; Memphis, Rev. J. A. Glenn, Dea. O. A. Tifft; North Manlius, Rev. B. V. Bauder, C. A. Dewey, G. H. Parsons; North Syracuse, Rev. S. S. Bidwell, Paul Fay, A. Woodard; *Syracuse*, First, Rev. T. J. Villers, E. B. Wright; Central, Rev. W. H. Main, Levi S. Chapman, William Searl; Delaware St., Rev. R. E. Burton, A. L. Faulkner, H. C. Colebrook; Immanuel, Rev. Harry Pethic; Olivet, Rev. W. S. Peck G. Parse; Newton Center, Prof. J. B. Thomas, D. D., Daniel A. White; visiting brethren, Revs. D. Kendall Smith, E. M Barker, I. K. Brownson.

The council organized by electing Rev. Wm. P. Decker, Moderator, and Rev. H. P. Klyver, Clerk. Prayer was offered

by Rev. S. S. Bidwell. The candidate was presented by Rev. J. B. Smith, D. D, who presented his Christian experience, call to the ministry, and views of gospel doctrine, which, after some questions, were unanimously and cordially approved, and the church advised to proceed with the ordination. The ordination took place in the evening, with the following order of services, which had been arranged by the church and council:

Organ Voluntary.
Invocation—Rev. W. P. Decker.
Quartette—"The Lord's Prayer."
Scripture Reading—Rev. D. Kendall Smith.
Prayer—Rev. R. H. Gillespie.
Hymn 1163—"How beauteous are the feet."
Sermon by Rev. J. B. Thomas, D. D, of Newton Theological Seminary, Massachusetts.
Hymn 1166—"O holy Lord, our God."
Ordaining Prayer—Rev. R. E. Burton, with "laying on of hands," Rev. J. A. Glenn; Rev. S. S. Bidwell.
Hand of Fellowship—Rev. J. Byington Smith, D. D.
Charge to Candidate—Rev. W. H. Main.
Charge to church—Rev. T. J. Villers.
Centennial Hymn—By request.
Benediction by Rev. Henry B. Williams.

LETTERS AND VISITORS.

LETTERS expressive of interest in, and love for the church, and what it had done for them, and of their hopes and prayers for its future were received, and read at the Wednesday evening service, as follows:

Mr. S. T. Merwin, America, N. Y.; Chas. T. Palmer, Fairbault, Minn.; Mrs. M. F. Hannahs, Denver, Col.; Mrs. James H. Eaton, Ann Arbor, Mich.; Mr. J. Bruce Abbott, Manistique, Mich.; Mr. and Mrs. Warren B Potter, Sauquoit, N. Y.; Mrs. Resantha Barber, Minneapolis, Minn.; Julia E. Krum, Woodard, N. Y.; Mrs. Mary W. Lyman Daniels, Mycenae. N. Y.; Mrs. Harriet H. Morgan, Candor, N. Y.; Mr. Geo. A. Flint, Brooklyn, N. Y.; Mrs. Pheba Fillmore Smith, Scranton, Pa.; Geo. A. and Gersham Breed, Passadena, Col.; Miss Anna Simpson, Oshcosh, Wis.; Mrs. Rev. John Smitser, Oneida, N. Y.

Among the former and non-resident members who were present, were:

Rev. W. P. Decker, Fabius, N. Y.; Rev. D. Kendall Smith, Deposit, N. Y.; Mr. Chas. T. Blanchard, Levi S. Chapman, Esq., Mr. and Mrs. Wm. Knapp, Mr. and Mrs. Frank O. Fulmer, Mrs. Jennie B Hunt, Mrs. Jerome Hotchkin, Mrs. Delia Ecker, Mrs. Dr. T. E. Quinby, Mrs. L. M. Haight, Miss Lizzie Hatch, Mrs. Stella Hoag Walrath, Mrs. Samuel Kellogg, Syracuse; Mrs. Sarah Hoag Terpinning, North Manlius; Mrs. Wm. W Spencer, Euclid; Miss Jennie Smith, Fairmount; Mrs. C. C. Midler, Oran; Mrs. Rev. A. C. Lyon and Mrs Alvah Davis, Clifton Springs; Mrs. Rev. C. W. Brooks, Watkins; Miss Jennie Smith and Miss Sarah J. Knapp, Camillus; Mr. J. C. Holbrook, Pompey Center; Mrs. Sarah Searles

Hayden, Onondaga Valley; Mr. James H. Getty, Albion; Mrs. Mary S. Chapman, and Miss Grace Vrooman, daughter of a former pastor, Rochester; Mrs. Herbert Reels, Sandusky, O.; Mrs. Millie U. Strong and Mrs. Nettie Hickson, Aberdeen, Da; Mr. and Mrs. Porter Tremain, Minneapolis, Minn.

Officers of the Church.

Rev. Henry B. Williams, Pastor.
Henry J. Knapp, Church Clerk.

DEACONS.

J. Henry Smith,
Henry J. Knapp,
Dr. C. S. Hickson,
Ira S. Blanchard.
Arthur M. Coon,

TRUSTEES.

Platt H. Smith,
Parker S. Carr,
E. S. Smith,
E. W. Moffett.
J. M. Tillotson,

Officers and Teachers of the Sunday School.

Superintendent, Henry J. Knapp.
1st Assistant Superintendent, Arthur M. Coon.
2d Assistant Superintendent, Frank A. Vedder.
Secretary, Mrs. E. W. Moffett.
Assistant Secretary, Mrs. D. Keene.
Treasurer, Loverne H. Babcock.

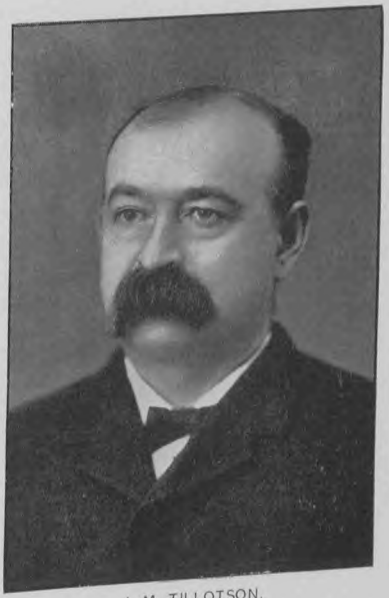
TEACHERS.

Abby L. Andross,
Rev. E. M. Barber,
Mrs. Arthur M. Coon,
Abbie A. Dibble,
Hortense B. Van Schaick,
Eva F. Ammerman,
Mrs. W. S. Babcock,
Sarah F. Chapman,

E. S. SMITH.

P. S. CARR.

E. W. MOFFETT.



J. M. TILLOTSON.

PRESENT TRUSTEES.

Mrs. E. F. Hopkins, Mrs. F. B. Fillmore,
W. G. Monk, Mrs. H. J. Knapp,
Matie E. Moulter, Mrs. W. G. Monk,
Rev. J. B. Smith, D. D. H. Beatrice Palmer.
Mrs. H. B. Williams.

PRIMARY DEPARTMENT.

Mrs. P. S. Carr, Florence E. Carr.

OFFICERS OF CHURCH SOCIETIES.

LADIES' AID SOCIETY.

President, Mrs. J. Henry Smith.
Vice-President, Mrs P. H. Smith.
Secretary, Miss Sarah F. Chapman.
Treasurer, Miss Isabella H. Thomson.

WOMEN'S MISSION CIRCLE.

President, Mrs. P. S. Carr.
Vice-President, Mrs. A. W. Bessee.
Secretary, Mrs. Dann E. Keene.
Treasurer, Mrs. J. M. Tillotson.

FARTHER LIGHTS.

President, Miss Eva F. Ammerman.
Secretary, Miss Satie J. Relph,
Treasurer, Miss Lelia D. Hubbard.

DORCAS BAND.

President, Mrs. Dea. C. S. Hickson.
Treasurer, Mrs. Dea. J. Henry Smith.
Mrs. Dea. Henry J. Knapp.
Mrs. Dea. Ira L. Blanchard.
Mrs. Dea. A. M. Coon.

OFFICERS AND MEMBERS OF THE Y. P. S. C. E.

President, Miss Abby L. Andross.
Vice-President, Howard F. Hart.
Cor.-Secretary, Nettie L. Morse.
Rec.-Secretary, Miss Hortense B. VanSchaick.
Treasurer, Prof. Frank J. House.

ACTIVE MEMBERS.

Abby L. Andross,
Fred F. Allen,
Gertie F. Allen,
Eva F. Ammerman,
Lillian L. Baker,
Lizzie I. Balsley,
Burton R. Balsley,
Mrs. Geo. Burns,
Mrs. P. S. Carr,
Florence E. Carr,
Sarah F. Chapman,
Elizabeth H. Clark,
Ambrose R. Clark,
Mrs. Arthur M. Coon,
Josie E. Gulick,
Howard F. Hart,
Frank J. House,
Lelia D. Hubbard,
Mrs. H. J. Knapp,
Arthur H. Knapp,
Mrs Grace Clark Kimberly,
Nettie L. Morse,
Ella B. Moffett,
W. G. Monk,
Mrs. W. G. Monk,
Satie J. Relph,
Rose L. Reed,
Hortense B. Van Schaick,
Frank A. Vedder,
Mrs. Frank A. Vedder,
Sarah E. Williams,
Rev. H. B. Williams.
Mrs. H. B. Williams.

ASSOCIATE MEMBERS.

Charles Goodfellow,
Hattie Goodfellow,
Floyd Graham,
Mrs. Bessie W. Harris,
Lillian Karker,
Robert Kelsey,
William Munger,
Forest Van Schaick,
Tilden Wilcox.

HONORARY MEMBERS.

Dea. J. Henry Smith,
Dea. C. S. Hickson,
Dea. H. J. Knapp,
Dea. Ira L. Blanchard,
Dea Arthur M. Coon,
Parker S. Carr,
Ray Parker,
Miss H. B. Palmer.

JUNIOR CHRISTIAN ENDEAVOR SOCIETY.

Mrs. Arthur M. Coon, Superintendent.
Francis Clark, Assistant Sup't. Goldie Fulmer, Organist.
Bertha Wheeler, President.
Mabel Brown, Secretary. Carroll D. Knapp, Treasurer.

MEMBERS.

Ada Allen,
Mabel Brown,
Nina Bessee,
Roy Badgley,
Clayton Beach,
Francis Clark,
A. Harold Coon,
Claude Edwards,
Fred Erkenbeck,
Eva Fargo,
Mary Fillmore,
Nina Gibbs,
Grace Goodfellow,
Ada Goodfellow,
Arthur Goodfellow,
Willie Hinds,
Percy House,
Fred Hoag,
Eleanor Hinds,
Carroll Knapp,
Millie Keene,
Ethel Matthews,
Ruth Merrell,
Sadie Palmer,
Everett Palmer,
Mabel Sherwood,
Katharine Smith,
Minnie Snook,
Charlie Sherwood,
Duane Sherwood,
Henry Sherwood,
Bessie Southmayd,
Virginia Slingerland,
Lydia Tyler,
Sarah Van Schaick,
Alice Worden,
Bertha Wheeler,
Bertie Wilson,
Zophar York.

List of Members.

Adcook, Mrs Laura B.
Adcook, George B.
Adcook, Mrs. Lillian A. T.
Adcook, Samuel L.
Ammerman, William W.
Ammerman, Mrs. Elizabeth C.
Ammerman, Eva F.
Andross, Abby L.
Allen, Anna M.
Allen, Mrs. M. Genevieve
Allen, Frederick F.
Allen, F. Gertrude
Blanchard, Mrs. Mariette T.
Blanchard, Ira L.
Blanchard, Mrs. Mary B.
Boyd, James
Boyd, Mrs. Mary Ann
Bessee, Mrs. Harriette
Baker, Mrs. Delia
Baker, Lillian L.
Brown, Mrs. Ella M.
Brown, Mrs. Carrie M.
Brown, Mabel G.
Brownson, Rev. I. K.
Barber, Mrs. Rosantha
Badgley, Coburn
Badgley, Mrs. Hattie Louise
Badgley, Mrs. Minnie C.
Balsley, William A.
Balsley, Burton R.
Balsley, Elizabeth I.
Brosseau, Julian A
Brosseau, Mrs. Mary E.
Babcock, Mrs. Sarah C.
Babcock, Lovern H.
Bennett, David T.
Bennett, Mrs. Mary E.
Beers, Mrs. Phebe A.
Burns, Mrs. Frances P.
Balzhauser, Mrs. Minnie J.
Bender, Mrs. Florence P.
Benjamin, Mrs. Helen
Curtis, Mrs. Catharine
Chapman, Mrs. Maria T.
Chapman, Sara F.
Chapman, Ella L.
Clement, Mrs. Jane F.
Clark, David W.
Clark, Mrs. Henrietta T.
Clark, Mrs. Alma A,
Clark, Ambrose R.
Clark, Frank W.
Clark, Elizabeth H.
Clark, David J.
Clark, Mrs. Bertha J.
Clark, Bert B.
Coon, Mrs. Martha J.
Coon, Squire M.

Coon, Mrs. Hattie A.
Coon, Arthur M.
Coon, Mrs. Nellie A.
Coon John A.
Carr, Parker S.
Carr, Mrs. Frances P.
Carr, Florence E.
Crofoot, Charles,
Crofoot, Mrs. Kate G.
Carpenter, Mrs. Julia G.
Cornish, Oresta V.
Candee, Mabel
Chapman; Ada M.
Daggett, Mrs. Eliza A.
Doe, James
Doe, Mrs. Ann B.
Doe, Melva J.
Doyle, James C.
Doyle, Mrs. Marjory
Dibble, Mrs. Mary A.
Dibble, Eliza A.
Dibble, Abbie A.
Daniels, Mrs. Mary M.
Eaton, Mrs. Fidelia P.
Ecker, Mrs. Delia T.
Ecker, Jessie
Edwards, Mrs. Frinda H.
Edwards, Ernest C.
Edwards, Mrs. Alice M. C.
Edwards, Mrs. Imogene B.
Erkenbeck, Sanford
Erkenbeck, Mrs. Libbie P.
Fillmore, Frank B.
Fillmore, Mrs Julia B.
Fillmore, William C.
Fillmore, Mary E.
Fulmer, Hiram E.
Fulmer, Mrs. Caroline A.
Fulmer, George
Fulmer, Mrs. Ursula
Fulmer, Mrs. Vernie M.
Flint, Mrs. Flora P.
Grove, Glen A.
Goodfellow, Wallace C.
Goodfellow, Albert
Goodfellow, Edward C.
Goodfellow, Mrs. Anna
Gulick, Josephine E.
Hoag, Phebe K.
Hoag, William M.
Hoag, Mrs. Clara E.
Hoag, Horace W.
Hoag, Fred. K.
Hickson, Charles S.
Hickson, Mrs. Mary N.
Huntley, Mrs. C. M.
Huntley, George E.
Hopkins, Mrs Hattie L. B.
Hopkins, Arthur B.
Hopkins, Ida B.
Haight, Mrs. Helen B.
Hull, Mrs. Louisa D.
Hart, William A.
Hart, Mrs. Alice A.
Hart, Howard F.
Hatch, Mrs. Josephine A.
Hatch, Florence A.
Hess, Joseph
Hess, Mrs. Jane A.
Hubbard, Mrs. Anna L.

Hubbard, Lelia D.
Hill, Mrs. Livona S.
Harris, Mrs. Alice Edwards
Harris, Mrs. Alice Snow
House, Frank J.
Johnson, Mrs. Eliza
Johnson, Edward
Knapp, Henry J.
Knapp, Mrs. Katherine D.
Knapp, Hubert C.
Knapp, Ernest C.
Knapp, Arthur H.
Knapp, Carroll D.
Knapp, Mrs. Ella J.
Kingsley, Mrs. Mary.
Keene, Dann E.
Keene, Mrs. Clara M.
Kimberly, Mrs. Emma G.
Lyon, Mrs. Mary J.
Lowe, John
Lowe, Mrs. Ella E.
Lowe, Clara B.
Lowe, Mrs. Sarah H.
Lowe, Gertie B.
McLyman Nathan B.
McLyman, Mrs. Ann C.
McLyman, Mrs. May Nichols
Middler, Mrs Jane W.
Moulter, Mrs. Mary P.
Moulter, Matie E.
Moffett, Elbert W.
Moffett, Mrs. Rosa M.
Moffett, Ella B.
Morse, Nettie L.
Mathews, Mrs. Mary P.
Marsh, Mrs. Flora M.
Noble, Charles L.
Noble, Mrs. Ellen
Nixon, Mary E,
Navin, Mrs. Edna L.
O'Neil, Mrs. Julia B.
Osborne, Mrs, Julia S.
Overhizer, Mrs. Amelia B.
Palmer, H. Beatrice
Palmer, Luther J.
Palmer, Sarah
Palmer, Zaide
Palmer, Kate A.
Patterson, Mrs. Julia A.
Patterson, Lucy A.
Pease, Mrs. Serepta S.
Parker, Elijah,
Parker, Mrs. Louise
Parker, Ray P.
Peck, Mrs. Sarah L.
Potter, Elihu M.
Potter, Mrs. Sarah E.
Quinby, Kate D.
Rotnor, Mrs. Servila P.
Robinson, Clara L.
Ransier, Harmon
Relph, Carrie B.
Relph, Sarah J.
Rowe, William
Rice, Mrs. Carrie M.
Roantree, Charles C.
Roantree, Mrs. Emmogene
Roantree, James B.
Roantree, Mary A.
Roantree, Flora E.

Read, Mrs. Merab H.
Reed, Mrs. Mary A.
Reed, Rose L.
Rasbach, Mrs. Sarah M.
Smith, J Henry
Smith, Mrs. Anna
Smith, Edmund S.
Smith, Platt H.
Smith, Mrs, Katharine S.
Smith, A. Peter
Smith, Jennie
Smith, Rev. J. Byington, D. D.
Smith, Mrs. E. Edwards
Smith, Andrew E.
Smith, Mrs. Jessie Ransier
Snow, Mrs, Olive
Snook, Wallace W.
Snook, Mrs. Ella C.
Snook, Ella L.
Snook, Josie A.
Snook, Florence A.
Stannard, Clarence E.
Stannard, Mrs. Anna B.
Sherwood, Mrs. Florence E.
Sherwood, Mabel F.
Safford, Mrs. Samantha
Spraker, Mrs. Jennie O
Strong, Edward A.
Saphore, Mrs. Frances C.
Stapleton, Mrs. Helen M.
Tremaine, Charles
Thomson, Isabella H.
Thomson, William P.
Thomson, H. Jennie
Tillotson, James M.
Tillotson, Mrs. Adele H.
Tillotson, Jessie H.
Thornton, Sarah
Tucker, Harriette E.
Tyler, Elizabeth
Tyler, Walter
Tyler, Samuel E.
VanSchaick, Mrs. Frances L.
VanSchaick, Mrs. S. Josephine
VanSchaick, Hortense B.
Vedder, Frank A.
Vedder, Mrs. Lillian M.
Williams, Rev. Henry B.
Williams, Mrs. Lillian G.
Williams, Edwin
Williams, Mrs, Ann
Williams, Frederick H.
Williams, Mrs. Ella P.
Williams, Sarah E.
Walker, Kittie J.
Worden, Mrs. Louise M.
Worden, Nettie
Worden, Nellie
Worden, Hattie L.
Worden, Palmer
Worden, Mrs. Elizabeth A.
Worden, Mont
Woodford, Mrs. E. L.
Wheeler, Bertha M.
Walters, Mrs. Eva S.
Wakefield, Mrs. Lillian
Young, Mrs. Fannie C.
Young, Fred. W.